

ENGLISH - الإنجليزية

Muntakhab Nisab

For Quranic Studies

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Background:

This course is based off of a lecture series developed by Dr. Israr Ahmad, who in turn developed and expanded upon a course taught by Islahi.

Though Islamic studies cover a wide range of topics, this course focuses on Imaan – the foundation of Islam. Specifically, the objective of this course is to identify the responsibilities and characteristics of those who have Imaan. This course is rooted in the Qur'an – with each lesson focusing on a specific selection of ayaat. Hadeeth, Islamic scholarship, and knowledge of general humanities may also be cited to substantiate or further explain the meaning of the Qur'anic ayaat.

The primary motivation behind this course is to educate Muslims about their full responsibilities so that they may qualify themselves for Allah's mercy on the Day of Judgement and thereby achieve the true success – salvation and eternal bliss. The importance of this can be illustrated using the example of a professional. Suppose a professional is hired for a certain job requiring 10 responsibilities. If the professional limits his work to only 3 of the responsibilities – he will fail to fulfill the full range of responsibilities assigned to him. It may be that the professional excelled at those 3 tasks, but by neglecting the remaining 7, he has failed in his overall job performance. In this sense, it is possible that a very pious Muslim fails to achieve salvation because he remained ignorant of his responsibilities in Islam. Just as a pious worship in Christianity is too may the pious worship of a Muslim be misguided if he remains ignorant of his

After studying the course, it is hoped that Muslims will – insha'Allah – develop:

- i. a stronger commitment to building on their relationship with Allah,
- ii. a stronger understanding of their responsibilities,
- iii. a stronger motivation to purify themselves through attachment to the Qur'an and the sunnah of Muhammad (SAWS),
- iv. a greater awareness of their own shortcomings and the need to embody the ideal characteristics of true believers,
- v. a powerful desire to call others to Allah's Deen
- vi. a strong foundation for further building on their relationship with Allah through the Qur'an. they should strive to develop, a strong relationship with the Qur'an, a powerful desire to call others to Allah's Deen, confidence in their mission to establish the Deen of Allah on this earth.

Syllabus:

I. Overview

- A. Pre-requisites for Salvation and Eternal Success (Surat al-Asr)
- B. Conception of Real Virtue, Probity and Piety – Taqwa –(ayat al-Bir: Surat al-Baqara ; 2:177)
- C. Foundations of the Qur’anic Wisdom –(ruku 2: surat al-Luqman)
- D. The Greatest Good Fortune –(ayaat 30-36: Ha Mim as-Sajda)

II. Imaan

- A. The Holistic Basis of the Qur’anic Wisdom and Philosophy – (Surat al-Fatiha)
- B. Imaan of the Men of Understanding (last ruku of Surah Aali-Imran)
- C. Constituent Parts of the Light of Imaan – Light of Fitrah (pure primordial human nature) and the Light of Revelation –(Ruku 5: Surah Nur)
- D. Imaan: It’s Consequences (fruits) and Implications –(Surah Taghabun)
- E. Qur’anic Reasoning for affirming the Hereafter – (Surah Qiyamah)

III. Good Deeds

- A. Qur’anic Foundations of Character-Building – (Surah Mominoon & Surah al-Ma’arij)
- B. Character Traits of a True Believer’s Personality – (last Ruku of Surah al-Furqan)
- C. Basic Principles (Blueprint) of the Family/Social Life in Islam – (Surah Tahreem)
- D. Social Values in the Islamic Perspective – (Surah Bani-Israel)
- E. The Guiding Principles for Muslim Political Life and the existence of Muslims as a Global Religious Fraternity

IV. Enjoining to Truth

- V. Sabar-o-Musabirat

Surat al-Asr

Note: two types of Qur'anic tafseer:

1. tazakur: focus on the clear explanations and lessons in the text. Primary motivation is remembrance. The tafseer of surat al-Asr is done as tazakur. For tadabur tafseer, see booklet, in 'Salvation – in Light of Surat al-Asr'.
2. tadabur: detailed explanation and exfoliation

Basic Preliminary Points of Surat al-Asr:

1. one of the earliest revelations of the Qur'an revealed in Mecca
 2. one of the smallest surah's in the Qur'an
 3. The most profound and most comprehensive Surah of the Qur'an regarding salvation and the prerequisites of salvation.
 - a. Sahaba: Tabrani hadeeth (awsad?) & Bahati (??) – companions didn't depart each other's company without reciting Surat al-Asr to each other.
 - b. Imam Shafi': 'if people ponder only on this 1 Surah, it would suffice for (their salvation?)'. or another narration 'Even if only this Surah were revealed, it would have been sufficient to guide mankind'.
- Aside: other sections of Qur'an can be most profound ayaat with regard to a different topic:
- i. Surat al-Ikhlās: most profound Surah on tawheed
 - ii. Surat al-Fatiha: most profound Surah on philosophy/wisdom of Qur'an
4. Although the subject is very profound, the language of this Surah is very simple and easy to access. There are no philosophical terminologies or complex logical juxtapositions, etc. The simplest person can understand this language of this Surah.
 5. Consists of 3 ayaat, but consists of 1 sentence (or at max, 2 sentences). Will discuss this in further detail below.

Translation of the Meaning:

1. By the fast fleeing time,
2. Verily all humans are (truly) doomed
3. Except those with real Imaan, which leads to good deeds, which leads to exhorting others to truth and steadfastness.

Tafseer:

1. This Surah defines the Criteria for Success. Our understanding of success and how success is measured will determine our goals and what we spend our time and energy pursuing. Our purpose in life is determined by how we define success
 - a. Worldly definitions of success: wealth, property, status, fame, honor, authority, power
 - b. Qur'anic definition of success: those who believe, perform good deeds, enjoin to truth, and enjoin to patience
 - i. Irrespective of what these implications are for worldly definitions
 - ii. Without all four, one is doomed
 - iii. Useful to look at how this definition of success was manifested in the Sahaba (Bilal, Abu Dharr – Prophet (SAWS) said of him that he had the 'piety of Isa', etc.)
 - c. To acknowledge this fact is one thing, but to live by the Qur'anic definition of success is very difficult.

- i. Surrounded by all kinds of manifestations of misguided efforts to accumulate worldly success (status symbols, property, wealth, etc). Unguarded, exposure to this will influence your own value structure.
 - ii. For this reason, the Sahaba recited this Surah to each other whenever they were departing – to ward off these external influences; to clean their minds, remove the negative influences corrupting their understanding of true success and focus on achieving true success.
 - iii. Note: Allah will give you what you want – whatever you are seeking, Allah will give it to you (insert ayat where Allah says this).
- 2. These are the minimum conditions for success. Therefore, must complete all Four!
 - a. This Surah is profoundly threatening – Allah states as a fact that the general rule is that man is doomed.
 - b. Irony – for worldly success, men race to outdo each other, but for true success (everlasting success in the Akheera) many are content with the bare minimum.
 - c. Must put our main effort for the Akheera.
- 3. All four are necessary – really one organic whole.
 - a. Degree of success depends on how much we did in each of these categories, but salvation requires that you do each one of these.
 - b. Should be in balance. Level of Imaan should be reflected in your good deeds, enjoining to truth, and enjoining to patience/steadfastness.
 - i. Real Imaan must lead to good deeds. Actions and Imaan are inevitably joined together.
 - ii. Real Imaan must lead to calling others to truth
 - 1. hadeeth: if see something wrong, stop it with your hands, if can't stop with hands, then speak against it, if can't do this, then at least feel bad about it in your heart (and this is the weakest of Imaan). After this, you have no Imaan.
 - 2. Imaan/conviction builds strength of character.
 - iii. Real Imaan must lead to patience and endurance.
 - c. Must be an organic whole where each category has proportionate attention & effort
 - i. I.e. doctor prescribes medicine. If you take it, take it as a whole – not just a portion of it. If you only take a portion of it, you will not be cured.
 - ii. Another example: Imaan is the seed. The Tree represents the good deeds. The fruits of the tree are the enjoining to truth and righteousness.
- 4. Very eloquent with maximal Emphasis.
 - a. All the modes of emphasis in the Arabic language are used in the first two ayaats. Allah is therefore drawing the reader's attention to the profound importance of what follows.
 - i. Allah swears by time (wal-Asr) – note: Oaths and swearing in the Qur'an are used in the context of witnessing.
 - ii. Next ayaat begins with Inna (verily)
 - iii. Lafee khusr – lam adds even greater emphasis.
 - b. A sidetrack on tadabbur of 'Asr':
 - i. Time is the fourth dimension of space
 - ii. Other Qur'anic language referring to time – surat ad-dhahur.
 - 1. Both Asr and Dhahur connote time and space element.
 - 2. Asr: time element is more emphasized
 - 3. Dhahur: space element is more emphasized.
 - iii. Philosophically, time is difficult to define. Two types:
 - 1. Serial Time: past, present, future (therefore, asr – connotes fleeting time)

2. Pure duration: absolute time
- iv. Also, asr may refer to past civilizations – their rise and fall.
 1. Allah and time are witness to the fact that all humans/civilizations are doomed except those who believed, did good deeds, stood for truth and patience/perseverance.

Ayat al-Birr

Basic Preliminary Points:

1. One of the longest ayaat in the Qur'an (3.5 times longer than surat al-Asr)
2. Relationship between ayat al-Birr and Surat al-Asr is similar to the relationship between ayat al-Kursi and Surat al-Ikhlās.
 - a. 3 of the 4 conditions for salvation in surat al-Asr are discussed in ayat al-Birr (the fourth is also implicitly referred to)
 - b. Imaan - 5 articles of Imaan
 - i. Imaan billah
 - ii. Imaan bil-Akheera
 - iii. Imaan bil-malaaika
 - iv. Imaan in the Book/Revelations
 - v. Imaan in the Messengers
 - c. Good Deeds - gives 3 categories of Good Deeds
 - i. Spend wealth to redress the difficulties/needs of the need - charity
 - ii. Ibadaat (salat, zakat) - huquq of Allah
 - iii. Social virtue - honesty, keep commitments, etc - human relations
 - d. Tawasau bil-Haq - not explicitly mentioned - though it is implicitly referred to - among the reasons to have sabr, is struggling in the path of Allah.
 - e. Tawasau bis-Sabr - gives 3 occasions which require sabr.
 - i. Sabr in individual hardship (hunger, illness, survival needs)
 - ii. Sabr in face of physical/mental torture
 - iii. Sabr in face of war
3. Begins with a negation of certain superficial (or even perverse) concepts of righteousness, and then affirms what true righteousness is - complete concept of worship.
 - a. Every human being needs a concept of virtue (value system) and adopts it to satisfy his/her conscience.
 - i. Just as one has a physical need of food, water, and sleep, the inner personality needs a code of virtue regardless of how immoral one is.
 - ii. Among the civilized people, 2 main sections in society (particularly Muslim society). Each group has its own concept of piety/virtue:
 1. Apparently 'religious people' - emphasis on religious rituals, dogma, and external appearance but their individual acts may be highly immoral. (form)
 - a. say prayers, grow beard, have the appearance of strong practicing Muslims.
 - b. But could be miserly, merciless, don't say the truth.
 2. Apparently 'decent people' - prioritize personal integrity
 - a. Generally educated people who value honesty and personal decency.
 - b. Not interested in religious rituals, dogma, and external appearance.
 - iii. Why is it so?
 1. human nature to judge an act
 2. But real virtue is in the intention. However, since one cannot see the intention, people pass judgment on the external manifestation.
 3. Can be extreme conflict between internal intention and external manifestation. Hadeeth: whoever prays to show-off, whoever gives to charity to show off, whoever fasts to show-off commits shirk.

- b. Allah explains that both the form and the spirit are important. Must have balance between them. If you put too much emphasis on form, you lose sight of the underlying purpose. If you focus too much on the spirit, you lose track of the discipline and obedience.
 - i. It is a perverted sense of righteousness to concentrate excessively on external manifestations. Note: don't prostrate to the Ka'ba, you prostrate before Allah. Ka'ba is only a pointer, reminder.
 - ii. True virtue encompasses the whole personality and transforms one into a balanced character. One is either virtuous or sinful - cannot be both.
- 4. Cause for revelation/incidental context: change of the direction of the Qibla
 - a. Prophet used to pray in Mecca facing the Ka'ba and Masjid al-Aqsa. In Medina, the Muslims faced Masjid al-Aqsa. Why?
 - i. Either Allah revealed it to Muhammad (SAWS)
 - ii. Or, through ijtihad of the Prophet (SAWS).
 - b. This was a test from Allah - must follow the commands whether they like it or not. As the progeny of Ibraheem and Ismaeel, Arabs have strong cultural and emotional ties to the Ka'ba. They, therefore, preferred to pray facing al-Ka'ba.
 - c. After the changing of the Qibla, the Jews orchestrated a propaganda campaign to discredit the Prophet (SAWS).
 - i. While the Muslims faced al-Aqsa, the Jews were satisfied b/c they could content themselves that the Muslims were following the Jews.
 - ii. After the change of the Qibla, it became clear that the new umma of tawheed was being created, with its center at Mecca.
 - d. Also, after the change of the Qibla, some Muslims were concerned that for 16 months they had been praying to the wrong Qibla - many sahaba were very sensitive to this.
 - e. Significant portions of the Qur'an were revealed to address this issue:
 - i. Baqara: 142-152; 115; 177
 - ii. Allah is telling the Muslims that their concerns are due to a narrow concept of worship.

Tafseer:

- 1. Allah negates the false understanding of piety..
 - a. Leisa al-Birr: translated as "It is not righteousness". Should be translated as "It is not full righteousness". Form is important, but cannot have form without the spirit.
 - i. Mohammad Asad translation: "Real piety/virtue is not turning east and west, but it is a part of piety."
 - ii. Note tashkeel: uses fatha not damma.
 - 1. leisa al-Birru: used in another ayat where Allah tells us that it is not at all part of the shari'a that you enter homes from the back. In this form, the language is exclusive - it is not at all included.
 - 2. Leisa al-Birra: here, not complete piety, but it is still required. In this form, the language is inclusive - it is a part, but there is more.
 - b. Meaning of Birr:
 - i. Root: ba, ra, ra.
 - ii. Barr: land - stand firmly. Solace & calm to the inner consciousness of man.
 - iii. Bahr: ocean - man does not have firm standing on water - sense of unease, uprooted.

- c. When you perform charity, righteous deeds, and are pious, your soul is contented and happy - you have done good to fellow man, etc. You receive spiritual pleasure and satisfaction. The mere performance of rituals does not give inner peace (barr), but if the spirit is present in the act, then you get the true reward - inner contentment and spiritual satisfaction.
 - d. Anything we do comes from 1 of 2 categories:
 - i. Animal instincts - food, procreation, sleep, etc.
 - ii. Soul - actions done for inner gratification of the soul.
 - e. Note: the opportunity to do charitable deeds is available to everybody - regardless of wealth.
 - i. Allah measures charity through quality of effort rather than quantity.
 - ii. Poor man who gives 1/2 loaf of bread may get more reward than a billionaire who donates a few hundred thousand dollars.
 - iii. Also, Prophet (SAWS) said smiling is charity.
2. Affirmation of true Piety - Relationship between Imaan and Piety
- a. Piety begins with Imaan:
 - i. Imaan in Allah - tawheed
 - ii. Imaan in last day - resurrection, mankind will be collected in one place, accountability, reward & punishment (Heaven & Hell)
 - iii. Imaan in the Angels \
 - iv. Imaan in the Books } Imaan bir-Risalah
 - v. Imaan in the Prophets & Messengers /
 - b. Purity of Intention:
 - i. Every Action has external manifestation and internal motivation (niyyah). Unless the intentions are pure and motivation is correct, then the action is evil.
 - 1. Recall Hadeeth: whoever prays, gives charity, fasts to show-off to others, he has committed shirk (absolutely)
 - 2. Hadeeth: everybody gets from his act according to his intention. I.e. Hijra: if you migrate only for the pleasure of Allah and to obey the command of the Prophet (SAWS) then your reward is with Allah. But whoever migrated for worldly gain will get the reward in this life, but will have no reward in the Akheera. – make Hijra to marry a woman – you may end up marrying the women, but you will not get the reward in the Akheera.
 - 3. Hadeeth: 3 people brought before Allah for accountability – shaheed, ‘alim, philanthropist. Did their actions to gain in reputation in society. Got their reward in the dunya, but humiliation in the Akheera.
 - ii. Niyyat can only be purified through Imaan.
 - 1. True knowledge is Imaan – belief in the metaphysical realities. Only evil can come from ignorance – jahiliyyah.
 - 2. Also recognized by Socrates: Knowledge is virtue, Ignorance is evil.
 - iii. Two types of pure intention:
 - 1. Positive: out of love for Allah and desire for Jennah
 - 2. Negative: out of fear of Allah and desire to avoid Hell
 - iv. Correct Motivation/Intention is given by Imaan billah and Imaan bil-Akheera. Birr/Piety cannot exist without Imaan billah and Imaan bil-Akheera.
 - 1. Whatever consequences you face in this life for showing virtue, know well that the punishment in the Akheera is much more severe. Therefore, it is better to face the consequences in this life.

2. Surat al-Falaq: after first 5 ayaat revealed to Prophet (SAWS), the surat continues:
 - a. Man is inclined to do injustice
 - b. Because he finds that nothing bad comes to him in this life
 - i. i.e. one who eats haram doesn't have pain in his stomach.
 - ii. This world is governed by physical laws - Moral laws are not necessarily enforced in this life - will be enforced on the Day of Judgement.
 - c. But you must return to your Lord - knowledge that you will face punishment for your transgressions will save you.
- v. Kant: - (incorporating modern social sciences)
 1. Book 1: argued that cannot prove the existence of God with pure reason and/or logic
 2. Book 2: presents a critique of practical reason - there can be no morality without belief in God
- c. Proper Balance/Correct Form: is given by Imaan bir-Risalah
 - i. Disproportionate virtue in one aspect can lead to evil. - ie. Monks wanted to benefit from Allah's good pleasure and sacrificed their homes and families to live life of worship. However, they went to extremes that transgressed the limits of human nature. This became evil and now, they suffer from many social and physical diseases - fought against their nature and in doing so, perverted their own nature (homosexuality) (made haram what is halaal).
 1. Hadeeth: Prophet (SAWS) said that your body has rights on you, your wife has rights upon you, your family has rights upon you also. Must fulfill these needs/rights - but must do so through halaal means.
 - ii. Only Prophets can give the correct balance.
 1. Hadeeth: Sahaba inquired about how the Prophet (SAWS) worshipped. They were told that the Prophet prays tahajjud some of the night, and sleeps the rest. Spends time with his wives. Sometimes gives voluntary fast, sometimes doesn't. Sahaba thought that this would not be sufficient for them because - unlike Prophet (SAWS) - they sin and therefore they needed to perform extra good deeds. Swore that they would bind themselves to certain activities - (life of celibacy, life of confinement to one's home, life of fasting). Prophet heard of this and got very angry and said: 'I have the most taqwa among you, follow my sunnah' and then warns the sahaba against leaving the his sunnah.
 2. Qur'anic ayat: Laqad Kaana fi rasul Allah oswatal hasana. (surat Al Ahzab???)
 - iii. Note: Al-Kitaab - this is a general term - includes all books of former revelation (Taurah, Injeel, Zuboor) as well as Qur'an. All these are incomplete versions of Al-Kitaab Al-Qur'an.
3. Practical Manifestations of the spirit of Imaan:
 - a. Good Deeds:
 - i. First manifestation of Imaan is charity - taking care of the needy.
 1. Very significant that human sympathy and public service are the first manifestations of Birr/Virtue. Notice that salah and zakah are not listed first. The sequence changes according to the topic discussed.
 - a. In the context of Birr/Virtue, the first thing is that you have sympathy for fellow humans.

- b. In the context of Pillars of Islam, salah and zakah are the first manifestations after shahada.
 - c. In the context of Obedience, to Allah, Messenger, those in authority over you.
 - d. In the context of Shukr, first to Allah, then to parents.
- 2. Hadeeth: Prophet (SAWS) said whoever is deprived of sympathy is deprived of all good.
 - a. Must show compassion to fellow man
 - b. If you have capacity to help, you must help.
- 3. Supporting Qur'anic reference: Surat Ali-I-Imraan, ayat 92: you can never (lan) achieve Birr/Piety unless you spend for the pleasure of Allah whatever is liked by you (spend of the things you love).
 - a. Can infer that the miserly person can be anything (mufti, scholar, etc) but cannot be one with Birr/Virtue.
 - b. Differing translations of wa iyyal-maal 'ala hubihi
 - i. spend wealth out of love for Him (Allah)
 - ii. spend wealth that you love (Asad's translation)
 - iii. note: Arabic word is 'ala: used in the context of 'against'. So the most appropriate translation, according to Israr Ahmad, is “despite the wealth that you love.”
- 4. Those to whom you should share your wealth:
 - a. Close Relatives: if you spend on those far away at the expense of taking care of those who are close relatives, then your nafs is getting in the way. You are not spending for Allah, but to satisfy your own nafs/conscious.
 - i. Hadeeth: when you love someone only because Allah loves someone, give to someone only because Allah likes you to give to that person, then you have completed your Imaan. – you have attached your actions to the will of Allah.
 - b. Orphans: Hadeeth: Prophet (SAWS) said that the one who takes care of an orphan will be close to me on the Day of Judgement.
 - c. Al-Masaakeen: psychological state where a person has lost heart/will to work. Can't stand on his own feet.
 - d. Ibn as-Sabeel: traveler/wayfarer. It may even be the case that a wealthy person is in need of assistance while traveling.
 - e. As-Saa'ileen:
 - i. In Islam, begging is discouraged – not fitting for human to place his/her honor before another human. Beg only to Allah.
 - ii. However, if someone asks for money, stretches his hand out, it is unworthy of you to refuse.
 - iii. If you cannot give, or don't want to give, then at least be kind.
 - iv. This is the balance that Islam teaches us.
 - v. Note: In some places, begging is a profession. Should not encourage this.
 - f. Free a bondsman: today, this may include loaning money to somebody in need.

5. Giving sadaqat is in addition to zakah.
 - a. Zakah is mandatory – the baseline and is mentioned separately.
 - b. In this context of virtue, one is called to spend beyond the bare minimum. Birr is the highest virtue.
- ii. Establish Salah and Zakah: this will be discussed in more detail in the third section
 1. Purpose of Salah: keep mind active – renew our faith and have remembrance of Allah.
 - a. First 3 ayaat of Surat al-Fatiha: renew Imaan in Allah, Akheera, and our obligations to Allah.
 2. Purpose of Zakah: keep the spirit of spending in the cause of Allah alive. Makes it easier to maintain the philanthropic spirit.
- iii. Fulfill contracts/covenants.
 1. Hadeeth: Prophet (SAWS) seldom gave sermon without saying: ‘No Imaan of a person who is not trustworthy. No Deen of a person who does not fulfill his promises.’.
 2. All human relations are based on agreements (either explicit or implied).
 - a. Parents/Children: implied relationship – parents sacrifice to raise and nourish children, who will in turn take care of their parents when they grow old and feeble.
 - b. Marriage: explicit contract
- b. Tawasau bil-Sabr: Be patient/steadfast/persevering in the face of hardship.
 - i. Different types of hardship:
 1. Individual Affliction – mo’min recognizes that everything comes from Allah, and shows no complaint. (see Surat al-Hadeed ??). (i.e. financial emotional, physical, mental, etc.)
 2. Collective Affliction due to natural disasters, disease, oppression, etc.
 3. Opposition encountered when calling people to the path of Allah – oppression, torture, resistance, even war.
 - a. Surat al-Muzzamil: Allah tells Muhammad (SAWS) to have patience.
 - b. Hein al-Baas: confrontation, war, struggle (between right and wrong).
 - c. People of such high virtue will not go to war for their own personal ends (fortune, power, etc.). They can only go to war for justice.
 - d. In Islam, virtue includes establishing justice. In Christianity/Buddhism, virtue takes a very passive form – always peace, don’t step on ants and bugs, etc.
 - i. In Mecca, the Muslims had to take the persecution with patience – they were too weak to confront the Qur’aish.
 - ii. Only 6 months after Hijra, however, the Muslims began to send military expeditions to harass the Qur’aish trade routes.
4. These are the people who are truly truthful and truly conscious of Allah.

Surat al-Luqmaan – ayaat 12-19

Basic Preliminary Points:

1. This is the first complete ruku'a (section) in the selected course (where the surah consists of more than 1 ruku'a).
 - a. Ruku'a: sections of the Qur'an designed to create 'natural' separations between self-contained portions.
 - b. Generally, these divisions make sense – although there is some difference of opinion regarding where to create the separation.
 - c. There are a total of 36 surahs with only 1 ruku'a: Surat al-Fatiha and 35 of the 37 surahs in juz 'amaa.
2. The subject matter of these ayaat further explains the conditions for success delineated in Surat al-Asr.
 - a. Note: Surat al-Asr deals with these ingredients in the context of salvation. This selection in Surat al-Luqmaan treats these ingredients in the context of Qur'anic wisdom.
 - b. Ingredients:
 - i. Imaan: Important to note that the term Imaan does not appear in this ruku'a. However, several articles of Imaan are mentioned.
 - Imaan billah:
 - a. Call towards tawheed and warning against shirk
 - b. Enjoining to show gratitude (shukr) to Allah.
 - c. 4 attributes of Allah are specifically mentioned:
 - i. Ghani – Free of all wants/needs
 - ii. Hameed – Worthy of all praise, always praised
 - iii. Lateef – Knower of all subtleties
 - iv. Khabeer – Aware of everything.
 - Imaan bil-Akheera: any deed, regardless of how small, will be taken to account.
 - Note: There is no mention of Imaan bir-Risalah – because in the context of pure hikmah, these ayaat are discussing how the human intellect guided by pure, uncorrupted human nature (fitrah) leads to the understanding of true knowledge – understanding of the metaphysical realities. This is achieved purely by human effort – without revelation and prophets.
 - ii. Good Deeds:
 - Be kind to parents – even if they are kafir, mushrik, etc. Must give parents their rights.
 - Salat
 - Humility
 - Moderate in walk, speech, etc.
 - iii. Tawasau bil-Haq: Here we encounter a new term relating to this: Amr bil-ma'rouf wa anhow 'ann al-munkar – Order the good and forbid the evil ([note: in Surat al-'Imran, Allah establishes this as the basis for the existence of this Ummah](#)).
 - iv. Tawasua bis-Sabr: be steadfast and patient in this cause.
 3. While Surat al-Asr deals with these ingredients in the context of salvation, the subject of this ruku'a is the fundamental wisdom(hikmah) of the Qur'an. These ingredients are, therefore, treated in the context of Qur'anic wisdom.

- a. Hikmah: affirmation and demonstration that the basic teachings of the Qur'an are totally in conformity and consistent with human nature.
 - i. When human intellect is guided by pure, uncorrupted human nature (fitrah) – achieve wisdom.
 - b. One of the greatest gifts from Allah is Hikmah
 - c. Last stage of the training of the Prophet (SAWS) was Hikmat: Qur'anic ayat relates something to the effect that Allah(SWT) sent Muhammad (SAWS) to purify them, recite Qur'an, teach them, and give Hikmah.
4. Background to this Revelation – who is Luqmaan?
- a. Opinion of Historians:
 - i. Luqmaan was a very wise ruler/king of one of the ancient Arabian nations (people of 'Ad, Thamood, etc.)
 - ii. After the punishment came to the people of 'Ad, a few people survived and established a new nation – Thamood. Luqmaan was a very wise ruler/king among the Thamood.
 - b. General Consensus of the Sahaba and substantiated by hadeeth:
 - i. Luqmaan was an Abyssinian (Habashi) who emigrated from Nubia (between Egypt, Sudan, and Ethiopia) to 'Aqaba (in present day Jordan).
 - Carpenter by Profession
 - Given great wisdom
 - His sayings were quoted by the Arabian poets and orators.
 - c. Most scholars agree that Luqmaan was not a Prophet and was not a follower of a Prophet. Through his own reasoning and thinking and with the guidance of his own human nature, Luqmaan was able to understand the fundamental aspects of this Deen.
 - i. Islam is confirmed within our own human nature
 - ii. One of the people from Medina met Prophet (SAWS) in Mecca. He recited from a collection of sayings of Luqmaan. Prophet then recited Qur'an and the man acknowledged that the Qur'an is at a higher level than the sayings of Luqman.

Tafseer:

1. Hikmah:

- a. Hikmah is the final stage of the teaching/training of the Prophet (SAWS)
 - i. Qur'anic ayat: recites Qur'an, purifies them, teaches them the Book (laws) and hikmah.
 - ii. Hadeeth: Hikmah is the lost property of the mu'min - he should take it wherever he finds it.
- b. Hikmah vs Philosophy: both try to solve the mysteries of nature and the nature of existence.
 - i. Hakama/yahkimu: to frame an opinion and make a judgement, to pass judgement.
 1. Surat al-Ma'ida: Whoever does not judge by what Allah has revealed is a Kafir/Dhalim/XXX (mentioned 3 times)
 - ii. Philosophy: pure reasoning - ignore intuition, guidance from human nafs.
 1. Kant: inevitable result of pure reasoning is agnosticism (conclude that you cannot know reality) or scepticism.
 2. Another Philosopher: Philosophy is the art of finding bad reasonings to prove what one believes intuitively.
 3. In Philosophy, reason dominates fitra (pure reasoning/head dominates the fitrah/heart). With Hikmah, the fitrah guides the reason (head and heart work together).

- c. Hikmah: when the intellect is mature enough and it operates under the guidance of pure, unpolluted nature (pure fitrah).
 - i. Uncorrupted fitrah leads the intellect to recognized Islam and believe in the Akheera.
 - ii. See Surat ar-Ruum, ayat #30: mentions fitrah
 - iii.
- 2. Ayat #12: We gave Luqmaan Hikmat so that (An) he should give thanks ...
 - a. Shukr is one of the basic/fundamental terminologies of the Qur'an.
 - i. Human nature to have gratitude to someone for some good s/he has done for you.
 - ii. If a feeling of gratitude emerges from the depth of your heart, this is a sign that your fitrah is pure. If no feeling, then indicates that your fitrah is perverted and needs to be purified.
 - 1. For example, if you give water to a thirst animal, the animal will raise its eyes to you - if you look, you can see the shukr in its eyes.
 - b. Shukr is one of the foundations for worship:
 - i. Human survival requires nature - water, sun, food, etc.
 - ii. In ignorance, this dependence can turn into reverence for nature.
 - iii. Out of reverence and appreciation, humans have tried to thank nature.
 - 1. If it is too high (inaccessible), then bow your head in reverence and to show gratitude.
 - 2. This turns into nature worship - out of reverence for nature which people may falsely perceive as the source of life.
 - iv. But nature has no will of its own - it merely obeys/submits to the natural laws created by Allah.
 - v. Allah is the Creator of all things - including the laws of nature, and Allah alone is the Sustainer of all life.
 - vi. When you come to this understanding, you direct your shukr towards Allah - Alhamdulillah Rab il-'alameen.
 - vii. Note: this is the process through which Ibraheem (AS) came to believe in Allah.
 - c. Whoever does shukr does good for his own soul. Whoever shows ingratitude, Allah is free of all wants, and is always being praised.
 - i. Shukr will keep your fitrah pure and enable your personality to develop in the normal, pure way.
 - ii. Qur'an (find reference): if you show gratitude, Allah will give you more out of His bounty.
 - 1. 3 types of Shukr:
 - a. Shukr bil-Qalb (Shukr in the Heart) - understanding of what good people have done - recognize the benefit others have done for you.
 - b. Shukr bil-Lisaan (Shukr in the Tongue) - should give verbal acknowledgment of your gratitude (du'a when you wake up, go to sleep, eat, etc. - demonstrates that at least you are aware and grateful for everything Allah has given you).
 - c. Xxx?
 - iii. Kufr: ingratitude - to show ingratitude is to suppress the thankfulness and cover-up the benefit that others have done for you.
 - iv. Allah is Ghani: Free of all wants. He doesn't need your gratitude.
 - v. Allah is Hameed: Allah is being praised at all times, doesn't need your praise.
 - 3. Ayat #13: Do not commit shirk - associate partners with Allah.
 - a. You will never be able to thank Allah sufficiently for all that He has given you.

- b. At the very least, do not commit shirk - lower the status of Allah (SWT) and insult His magnificence - for this is the biggest injustice - dhulmun Adheem
 - c. Note: Insert Lecture Notes on Shirk - must know all aspects/forms of shirk.
- 4. Ayat #14: It is ordained upon mankind - show gratitude to Me (Allah) and our parents.
 - a. Allah is your Lord, Provider, Sustainer. The primary means through which Allah provides for you from His bounty and mercy is through your parents who sacrificed so much. (Again, part of the laws of nature Allah has created).
 - b. Note sequencing:
 - i. In the context of obedience, obedience is first to Allah (SWT) and then to Prophet (SAWS).
 - ii. In the context of gratitude - the most deserving after Allah are your parents.
 - 1. Mother deserves much more gratitude b/c of pain of pregnancy, childbearing, weaning, and rearing-up a child.
 - 2. Hadeeth: Who has max right to my good company
 - a. 3 times the Prophet mentioned the mother.
 - b. Then, finally mentioned the father.
 - 3. Hadeeth: Whoever doesn't show gratitude to people cannot have shukr to Allah.
- 5. Ayat #15: if there are two conflicting rights (right of parents conflicts with right of Allah) then you must prioritize Allah's rights first - the rights of Allah are always supreme.
 - a. In Mecca, mushrikeen parents were demanding that their children not disobey them and stay on the religion of their ancestors - mushrikeen.
 - b. You cannot obey your parents if they order you to commit shirk.
 - c. But, you must be kind to your parents even if you have to refuse them.

Surat Ha Mim as-Sajda, ayaat 30-36:

Preliminary Points (tathakur):

1. This selection of 6 ayaat belong to two ruku'. Generally, the demarcation of ruku' is appropriate. However, in this case, it appears that these ruku' are not well demarcated. These 6 ayaat should constitute 1 organic whole.

Tafseer:

1. Ayaat #30-32: Maqaam al-Ihsaan/al-wilaya: Imaan + 'Amiloo Salihan
 - a. Real and Pure Imaan in Allah: Those who say "Our Lord is Allah, and afterward, are firm". It is one thing to say that you believe in Allah and quite another to be firm in this belief.
 - i. Cannot be firm in this belief unless you have embodied the 5 characteristics discussed in Surat at-Taghaboon.
 1. Must not have any complaint - regardless of how difficult.
 2. Obedience to Allah and His Messenger
 - a. Can't say you accept this and not another.
 - b. Can't say that some commandment of Allah is impractical, then you are challenging the wisdom and knowledge of Allah.
 3. Tawwakul: Put all your trust in Allah. Do everything you can, but then put your trust in Allah.
 - a. A bedouin came from outside of Medina, and didn't tie his camel down before entering the Mosque. Prophet asked why didn't you tie his leg. The bedouin replied that he has tawwakul on Allah. Prophet said, go back and tie the camel and then have tawwakul on Allah.
 - b. Don't put your trust in the means you have at your disposal. Nothing will result except as Allah wills.
 4. X
 5. X
 - ii. Add the three commands at the end of surat at-Taghaboon:
 1. Keep your duty to Allah as best as you can
 2. Listen and obey
 3. Spend in the cause of Allah
 - iii. Hadeeth: I said to the Prophet (SAWS), Oh Allah, please give me 1 thing that captures the essence of Islam in one word. The Prophet said, say I believe in Allah and then be firm on it (firm on it in action, behavior, feeling).
 - b. Waliy/Ihsan: This ayat is referring to those who embody the above characteristics and have proven with their deeds their Imaan in Allah, their Rub. These are the people who have attained the level of wilaya, level of Ihsan (highest level a mumin can attain in this world).
 - i. Ihsan - excellence
 1. We have forgotten the Qur'anic understanding of the word Ihsan. We understand Ihsan to mean being good to others.
 - a. Use tasawwuf, a foreign word - never mentioned in Qur'an and Hadeeth -in exclusion of Ihsan.
 - b. Qur'anic understanding of Ihsan is the beautiful relationship between you and your Rub.
 2. Surat al-Maida, # 93: Allah loves the muhsineen.

- ii. Wilaya - relationship of mutual friendship between abd and Allah. Allah is the wali of Allah.
 - 1. Move from relationship of bondsman (abd) to friend (ihsan).
 - a. I.e. Zaid was freed slave of Prophet (SAWS) then adopted as son.
 - b. Arabs used to call freed slave a 'mawla' - friend.
 - 2. If Allah loves His abd, He raises him to status of friend - this is the stage of wilaya.
- iii. To such people, angels descend upon them, telling them not to fear or grieve, and to rejoice over the good news of jannah - because they have proved their Imaan with their actions.
 - 1. General consensus of scholars that this descending of the angels occurs near the death of the mumin. Many reports of virtuous people seeing angels on their deathbed.
 - 2. Not all agree, but there is strong evidence that angels also descend on muminoon during their lifetime:
 - a. Angels come to humans during their lifetime - angels descended to help muminoon during battles.
 - b. Hadeeth: Prophet (SAWS) said whenever people congregate for the sole purpose of studying the Qur'an, Allah sends sakina (tranquility/satisfaction) upon them, Mercy of Allah covers them, and the angels come and surround them, and Allah mentions them to those who are with Him (the malaika al-Mukaraboon - the highest level of malaika).
 - c. The angels are (note present tense - implies now) their protectors in this life and in the hereafter.
 - 3. So far, we have studied angels in relation to passing the revelation from Allah to Prophets. In this passage, however, we are told that angels interact with all believers. Who are the malaika?
 - a. Muluk - root: Message.
 - b. In 20th century, some scholars tried to rationalize the basic articles are faith.
 - i. One scholar, for example, asserted that the angels are not personified beings, but are the forces of nature (i.e. gravity is a malaika).
 - ii. This is a big mistake.
 - c. Angels are personified beings created out of light.
 - d. Act like the bureaucracy of the hidden world of Allah - the ghaib. They obey completely, and implement the orders of Allah.
 - e. Angels are constantly interacting with humans.
 - 4. What is Qur'anic philosophy of history? Since beginning of time, there has been a continuous struggle between the forces of good and evil.
 - a. Origin of this historical struggle is the internal struggle between good and evil in each human being.
 - b. Within our own selves, there are two opposing forces:
 - i. Force dragging us toward evil: nafs al Amaar (id/ibido) - animal instinct/baser self.
 - ii. Force pulling us toward Allah - ruh, qalb. (superego).
 - iii. I.e. sexual urge is blind. Wants to be satisfied regardless of whether it is through halal or haram means. But the

ruh/qalb warns you if it is haram. You are turned away from evil.

- c. Supporting these internal forces are invisible external forces:
 - i. Invisible forces that support your animal instincts are the shaitan. Prophet (SAWS) said the shaitan permeate your body just like blood. Tempt you and urge you to submit to your baser instincts.
 - ii. Invisible force that supports your nobler character (ruh/qalb) are angels. They are your supporters, friends, helpers.
 - 1. Malaika from alim il-Amr and the Ruh is created from alim il-Amr.
 - 2. Malaika created out of noor. Also, our ruh is created out of noor?
- d. Supporting these internal forces are visible external forces as well:
 - i. Men who are agents of Shaitan, calling towards evil. The human agents of shaitan can be more powerful than the shaitan.
 - ii. Prophets. Also, every follower of Muhammad (SAWS) is a messenger of the Messenger of Allah. They call humans towards righteousness.
 - 1. Recall Omar, Musab ibn Umayr, etc.
 - 2. Other sahaba, and righteous people.
- iv. Whatever your souls can desire will be completely fulfilled.
 - 1. Ingrained in human nature are physical desires. Mumin restrains his desires in this world to serve Allah.
 - 2. Logical reward of such constraint is that Allah satisfies these desires to the maximum.
- v. Whatever you demand, it will be granted to you: We are not equal in our knowledge/tastes.
 - 1. Everybody will be given according to his level of awareness of needs/desires/tastes.
 - 2. I.e. doctor travels to America, asks children what he should bring back from America. One daughter simply wanted a pencil. People have different levels of consciousness regarding what they want.
 - 3. Every human will ask to see Allah - without a veil. This is a universal desire and will be granted to everyone in Jenna. This is the highest reward.
- vi. Gift from Allah - nuzul.
 - 1. Nuzul vs ziyafat:
 - a. When guest arrives, he is called nazeel - just arrived.
 - b. When a guest stays with you, he is zayeeef.
 - c. The first thing you give to a guest when he arrives is nuzul.
 - d. The real ziyafat is the feast prepared for the guest.
 - 2. All of these things described by Allah in the Qur'an are just the nuzul - appetizers. The real reward is unknown to us.
 - 3. Hadeeth: Prophet said that Allah said "I have prepared for my bondsman who are really virtuous, those things which no eye has ever seen, no ear has

ever heard about it, and no heart of any human being could ever visualize it."

- a. All the descriptions in the Qur'an are nuzul.
 - b. The real reward is completely unimaginable to us.
- c. First 3 ayaat correspond to ayaat in Surat Yunus, #62-64.
 - i. Note in long surahs, you will find groups of ayaat in 3 or 7 ayaat that are very important. Some relevance to the numbers 3 and 7 (don't understand it, but can recognize it).
 - ii. Those who have real Imaan and real Taqwa (real Imaan permeates the entire personality and transforms the personality - as in surat at-Taghaboon. The personality will then reflect real Taqwa).
 - iii. Those with real Imaan have no fear - nothing can harm me except by the will of Allah. If it happens, I accept it - because He is my Lord, and it must be that there is some good from it.
 1. Surat at-Taubat - Mumin ordered to say to the Munafiqeen - Nothing can happen to us except what Allah wills, and He is our Mawla - friend and protector.
 - iv. For them is good news in this life and the life hereafter.
 1. Recall root of Imaan is Imn - peace, inner tranquility, inner satisfaction.
 2. Biggest success that a human can attain.
 - v. Note the Qur'an explains itself. The Qur'an is a tafseer of the Qur'an. If you find something you don't understand in the Qur'an, look to the Qur'an on similar subjects. Then look to hadeeth to see if Prophet elaborated on these ayaat. For example, see relationship between:
 1. First 11 ayat of Surat al-Mominoon
 2. First 19 ayaat of Surat al-Ma'arish.
2. Ayaat 33 - 36: Maqaam ad-Da'wa: tawasau bil-Haq + tawasau bis-Sabr.
 - a. Tawasau bil-Haq:
 - i. In this surah, another term is introduced to give more complete understanding of what it means to enjoin towards truth:
 1. In surat Luqmaan: amr bil-ma'ruf.
 2. In this surah: Da'i illa Allah
 - ii. Everyone is given power of speech. The best use is to call people towards Allah.
 - iii. See people going down the wrong path- toward the hellfire. Must try to save your family, relatives, tribe, nation, humanity.
 1. If you really believe in the hereafter, you will devote your entire time to save people from the hellfire - regardless of whether they persecute you, mock you, attack you, etc.
 2. Hadeeth: Prophet (SAWS) said that his likeness is like that of a person holding people from falling into a pit with fire.
 3. Cannot be a part-time affair. Must spend your entire time working for this.
 - a. Look at Prophet (SAWS) - as soon as the message came, he spent his entire time working for the Deen of Allah.
 - b. Hadeeth: Prophet (SAWS) said that the prophets don't leave an inheritance - spend everything they have for the sake of Allah.
 4. Don't look down on the people who are astray. Call them with sincerity and out of genuine concern for their well-being.
 - iv. Da'wa illa Allah vs Da'wa illa sabili rabika:

1. Both are terms used in the Qur'an.
 2. Da'wa illa sabili rabika - call towards the path of Allah.
 3. Da'wa illa Allah - call towards Allah
 - a. Also found in Surat Yusuf
 - b. Love Allah, adore Allah, make Him your goal - Aim high. Aim for Allah. Love for anybody/anything else should be subservient to your love for Allah.
 - c. Surat at-taubat - ayat #24.
 4. MO Note: Da'wa illa sabili rabika - collective call towards the Deen/social order Allah has ordained through Islam. Da'wa illa Allah - individual call to establish relationship with Allah.
- b. 'Amiloo Salihan: this should be discussed in section 1 above (maqaam al-ihsaan)?
- i. included in ayat #33 as a support to da'wa illa Allah. Thumma Istaqamoo in ayat #30 already includes all 'amiloo salihan. In ayat #33, it is mentioned as a support, necessary prerequisite to successful and sincere da'wa.
 - ii. 5th section of Surat al-Baqara: do you want to call people to virtue/good and you forget yourselves. Before calling others to Allah, must call yourself to Allah and then your family - before making a public call. Otherwise, you are a munafiq - seeking fame or money.
 1. Prophet (SAWS) used to always say in his Friday khutba that he advises you and his own nafs.
 2. Say, I am among the Muslims - this is not a proud and haughty statement. I am calling you to Islam, but I am also trying to be a Muslim - let us strive to reform ourselves and improve ourselves together.
 3. Don't start a sect in Islam. Don't identify yourself except as a Muslim. Can follow a madthab, but you're only identity is Muslim.
- c. Tawasau bis-Sabr: always when one calls towards Allah, you will encounter resistance. Must remain firm in the truth you are espousing.
- i. Good deed and evil deed are not the same. Have different consequences.
 - ii. Part of the sabr is to repel the evil deed with good deed.
 1. If they are doing evil to you, show good to them.
 2. Prophet (SAWS) used to respond to the evil deeds with kindness and this had a powerful impact on those who were doing such terrible things. Some accepted Islam because of the way the Prophet (SAWS) responded to their evil deeds.
 3. The goodly response can warm the hearts of your enemies and turn them into sincere supporters.
 - iii. This level can be attained only by those who have strong Sabr - patience and steadfastness. This is the great happiness.
 1. Epitomized by Prophet (SAWS). Quraish used to mock & persecute Prophet. Prophet used to pray for the Quraish - in particular, Muhammad (SAWS) asked Allah to give one of the two Omars - and Islam was strengthened by the joining of Omar ibn al-Khattab.
 2. Return from Taif, the angel of the mountain came and asked if Muhammad (SAWS) wanted the angel to destroy the city of Taif. Prophet said no, maybe Allah will guide their progeny.
 3. Also can see this in the example of the great scholars who spent their lives calling people to Islam.

4. If shaitan tries to provoke you and get you to respond with likeness, seek refuge in Allah - He will strengthen you.
 - a. Can't get emotional, angry about how you are being treated. This is the shaitan inciting you.
 - b. Must hold your patience and respond with kindness.
 - c. Note: important topics are discussed at least twice in the Qur'an.
This same ayat is repeated (almost verbatim) in surat al-'araf.
3. Note: higher level than maqaam ad-Da'wa → maqaam of Iqamaat ud-Deen - when you have to clash and fight with the enemies of Allah. When people oppose the establishment of Islam as a Deen (socio-political-economic system).
 - a. Mecca phase - phase of da'wa (maqaam of da'wa illa Allah)
 - b. Medina phase - revolutionary phase (maqaam of Iqamat ud-Deen). Will be discussed in Section 4.
 - c. Two phases of the same process.
 - d. Surat as-Shura - central theme is Iqamaat ud-Deen (ayat #13). Note that surat as-Shura directly follows surat ha mim as-sajda.

Summary and Comparative Analysis of Section I: Elements of Success

1. Same four conditions for success - though different terminologies are used.
 - a. Minimum Conditions: Surat al-Asr
 - i. Imaan
 - ii. Righteous Deeds
 - iii. Enjoining to Truth
 - iv. Enjoining to Sabr
 - b. Piety/Righteousness: ayat al-Birr
 - i. Imaan enunciated into 5 articles of faith:
 - ii. Description of Good Deeds:
 1. Charity
 2. Ibadaat
 - iii. Tawasau bil-Haq is implied - not explicitly mentioned
 - iv. Tawasau bis-Sabr
 - c. Wisdom: 2nd Section of Surat al-Luqmaan
 - i. Fundamentals of Imaan
 1. Don't commit Shirk
 2. Akheera - accountability for deeds (good and bad, big and small)
 - ii. Good Deeds:
 1. Kind to parents
 2. Iqemuu salaah
 3. Modesty
 - iii. Amr bil-ma'ruf wa nahee 'anal-munkar: Enjoin to Good and forbid indecency.
 - iv. Sabr.
 - d. Ihsan - Highest Level of Imaan: ayaat 30-36 in Surat Ha Mim as-Sajda.
 - i. Uncompromising on Imaan
 - ii. Good Deeds
 - iii. Da'wa illa Allah
 - iv. Sabr
2. Emphasis that all four are required for salvation from Hellfire.

Part II: Imaan

Will study 5 selections in the Qur'an pertaining to the subject of Imaan. In the course of these studies, the following issues will be covered:

1. The logical basis of Imaan
2. The synthesis of Imaan
3. The constituent parts of Imaan
4. The articles of Imaan
5. The results and effects of Imaan

Surat al-Fatiha:

7 Preliminary Points (tathakur):

1. First surah of the Qur'an
 - a. Beginning surah
 - b. Also the first complete surah revealed to Muhammad (SAWS)
2. Surat al-Fatiha has many names – the Arabs used to give multiple names to the things they love. Names often referred to the nature, characteristics, adjectives, etc. Allah accommodates this habit/desire among the Arabs – The Qur'an itself refers to surat al-Fatiha with 25 distinct names.
 - a. Surat al-Fatiha: The opener/the opening surah. (fth/uftihu – to open)
 - b. Names referring to it as the Cornerstone of the Hikmah/philosophy of the Qur'an:
 - i. Ummul Qur'an: Basis/Foundation of the Quran
 - ii. ??? Asaat ul-Qur'an: Base/Foundation of the Quran
 - c. Names referring to its importance in the salat:
 - i. Surat al-Hamd
 - ii. Surat as-Shukr
 - iii. ???
 - iv. Surat as-Suaal – what to ask for
 - v. ???As-Salaat
 - d. Names establishing this surah as a summary of the Qur'an
 - i. Seven oft-repeated ayaat (why is this not in 2.c above?)
 - ii. Al-Quran al-Adtheem – something that is real?
3. Grandeur/Importance of this surah – Surat al-Fatiha is the epitome of all revelation.
 - a. Hadeeth (Imam Tirmidhi):
 - i. Prophet (SAWS) said to Ubay ib Ka'ab – would you like that I teach you a surah the like of which has not been revealed in the Taurah, Injeel, or even in the Qur'an
 - ii. Ubay – Yes, Messenger of Allah
 - iii. Prophet (SAWS) – recite whay you say in the salah
 - iv. Ubay recited Surat al-Fatiha
 - v. Prophet (SAWS) – this is the one that is not present in any other scripture. It is the greatest Qur'an I have been given by Allah.
 - b. Hadeeth (xxx): Abdullah ibn Abbas said that Surat al-Fatiha is equal to two thirds of the Qur'an
 - i. Aside: two types of hadeeth
 - Khabr: what the Prophet (SAWS) said or did
 - Xxxxx: what the sahaba (RAA) said or did
4. Recitation of Surat al-Fatiha is a necessary and integral part of our salah
 - a. Referred to as *the prayer* – the rest is extra
 - b. Hadeeth (xxxx): Prophet (SAWS) said that there is no salah for the one who has not recited Al-Fatiha.
 - c. Note: trivial debate regarding whether to recite along with the Imaam during jam'ah prayers or to keep quiet and listen.
 - i. Shafi': recite along with Imaan
 - ii. Abu Haneefa: never recite Surat al-Fatiha if you are following the Imaam.
 - iii. Malik: middle solutuion – when recited loudly, listen attentively (Allah says in the Qur'an that when the Qur'an is being recited, listen to it). When recitation is quiet, recite in your heart.

- d. Note: another trivial debate whether to recite “Ameen” loudly or in the heart. – but it is universally agreed that one must say “Ameen”.
5. Debate over the division of ayaat in Surat al-Fatiha -- Is the beginning phrase - ‘Bismillahi Rahmani Raheem’ – an integral part of each surah, or is it simply an introductory phrase?
 - a. Firstly, this is a very trivial issue, but this issue has been magnified beyond proportion by the different mathaahib.
 - b. Only Surat at-Taubah does not begin with ‘Bismillahi Rahmani Raheem’
 - c. This debate is the main cause for differences in the number of ayaat in the Qur’an
 - d. For historical reasons, this debate falls along geographical boundaries – because scholars traveled to different regions where they became dominant influences.
 - i. Abu Haneefa: argues that ‘Bismillahi Rahmani Raheem’ is not part of the ayaat of each surah (with the exception of Surat an-Najm) but is primarily used as a means of separating each surah.
 1. Alhamdulillah Rabil ‘alameen
 2. ArRahman arRaheem
 3. Maliki youmi Deen
 4. Iyyaka na’budu wa iyyaka nasta’een
 5. Ihdinaa siradt al-mustaqeen
 6. Siradt al-latheena in’amata ‘alaihim
 7. Gheir il-maghthoubi ‘alaihim wa la dhaleen
 - ii. Shafi’ and Hanbal: argue that ‘Bismillahi Rahmaani Raheem’ is an integral part of every surah.
 1. Bismillahi Rahmaani Raheem
 2. Alhamdulillah Rabil ‘alameen
 3. ArRahman arRaheem
 4. Maliki youmi Deen
 5. Iyyaka na’budu wa iyyaka nasta’een
 6. Ihdinaa siradt al-mustaqeen
 7. Siradt al-latheena in’amata ‘alaihim, gheir il-maghthoubi ‘alaihim wa la dhaleen.
 - e. Dr. Israr Ahmad argues that a Hadeeth Qudsi settles this debate in favor of Abu Haneefa.
 - i. Verily, Allah says I have divided the prayer between Myself and My bondsman in half. Half is for Me, half is for My slave. Then Muhammad (SAWS) goes on to explain:
 1. Alhamdulillah Rabil ‘alameen – Allah responds ‘My bondsman has praised Me’
 2. ArRahman arRaheem -- ‘My abd has praised Me’
 3. Maliki youmi Deen -- ‘My servant has exalted Me’
 4. Iyyaka na’budu wa iyyaka nasta’een – ‘This is between Me and My bondsman and I grant to My bondsman what he has asked
 5. Ihdinaa siradt al-mustaqeen – The remaining 3 ayaat are exclusively for my the abd of Allah
 6. Siradt al-latheena in’amata ‘alaihim
 7. Gheir il-maghthoubi ‘alaihim wa la dhaleen
 - ii. Note: exactly 2 equal halves – beautiful symmetry
 1. Ayaat 1-3 constitute 1 sentence. These ayaat are exclusively for Allah.
 2. Ayah #4 constitutes 2 sentences.
 - a. The first part is attached to ayaat 1-3 (Iyyaka na’budu) and is for Allah.

- b. The second part is attached to ayaat 5-7 (Iyyaka nasta'een) and is for the abd of Allah.
 - c. The waw divides these two sentences and is the pivot point for the entire surah. Everything before is for Allah, everything after is for the abd of Allah.
 - 3. Ayaat 5-7 constitute 1 sentence. These ayaat are for the abd of Allah.
- iii. This symmetry proves that Abu Haneefa's understanding in point #5 above is correct. Perhaps Shafi' and Hanbal did not have access to this hadeeth qudsi. This symmetry can only be preserved if 'Bismillahi Rahmani Raheem' is not a ayat in the surah.
- 6. The recitation of this surah is a dialogue with Allah – Hadeeth Qudsi cited above.
 - a. During salat, you are in the presence of Allah - Iqbal remarked that the salat is when the finite ego meets face to face with the infinite ego of Allah.
 - b. Logical progression:
 - i. Recognize and Praise Allah
 - ii. Recognize the Day of Judgement
 - iii. Worship Him alone
 - iv. Seek advice/guidance exclusively from Allah – realize that you need Allah's help to keep you in the good/truth.
 - v. Believer makes du'a to Allah that he be guided to the straight path – the path that leads to Allah's pleasure.
 - vi. In du'a, believer seeks help in avoiding the two main pitfalls
 - 1. Those who earn Allah's wrath.
 - 2. Those who go astray.

Tafseer:

1. Addressees of the Surah: Why does this Surah not begin with 'Qul'? – Allah teaches us how to address Him.
 - a. People like Luqman are the ones who address Allah in this way. Recall Luqman and his hikmat:
 - i. P\Pure fitra (Saleem ul-fitra)
 1. Foundation for guidance is pure fitra
 2. Humans are born in pure fitra - Hadeeth: Prophet said that everyone is born with pure fitra, but it is the parents who corrupt this fitra
 - ii. pure thinking (Saleem ul-'Elm). – all humans have some ability to reason. – see surat Aal-I-Imran – oolil al-baab.
 - iii. Combination of pure fitra and pure thinking leads to hikmat
 1. understand that there is purpose to creation
 - a. The universe is unique
 - b. Creator is one, omnipotent, all-knowing, all-powerful, all-sustaining. Not only created universe, but also sustaining it.
 2. Understand that moral law is reality. Absolute good and absolute evil.
 - a. Truth is good, lying is bad
 - b. Keeping your word is good, breaking covenants bad
 3. Intellect then leads to conclusion that there are consequences to whether you follow the moral law
 - a. Physical Laws – cause & effect. A proportionate relationship.
 - b. But in moral laws, there is an apparent conflict in this world.

- i. Good does not always beget good and evil does not always beget evil
 - ii. Many of the poor are apparently righteous
 - iii. Many of the ruling elites appear to be evil and corrupt.
 - c. Must be an afterlife to restore balance and take account of peoples actions
- iv. Out of own intellect, guided by pure fitra, man reaches wisdom and begins to pray – surat al-Fatiha.
 - 1. Gives praise to Allah, understands Day of Judgement, Worships Allah alone.
 - 2. Seeks Guidance from Allah – practical realities are complicated. Therefore, need Allah's guidance to help.
 - a. In individual affairs
 - b. Social Balance – 3 issues that societies have been struggling to resolve throughout the ages
 - i. Relationship between husband and wife
 - 1. Are they absolutely equal
 - 2. What are the respective responsibilities of husband and wife
 - 3. Man cannot understand how women think, similarly, woman cannot understand how men think. Different natures.
 - a. Only Allah can give the correct, unbiased balance.
 - ii. Relationship between individual rights and collective welfare
 - iii. Distribution of wealth.
 - 1. If divided unjustly into haves and have-nots, then will get social strife – enmity between the people. I.e. Los Angeles riots.
 - 3. People like Luqman –
 - a. Sahaba were muwahid – Salman the Farsi, Zaid, Waraqa, Abu Bakr, Uthman, etc.
 - b. These are the people yearning to recite Surat al-Fatiha. With this revelation, Allah teaches people of this caliber – those who have hikmat – how to pray to Him – to express their feelings.
 - c. Aside – first five ayaat revealed begin the prophethood of Muhammad (SAWS). With surah mudathir?, messengership begins.
 - d. We recognize you, praise you, accept your mastery of us, we want to worship you, guide us how to do so.
- v. Qur'an is like a magnet attracting all of those with wisdom - sidiqeen
- b. People whose fitra is not overly corrupted – have some rusting of the hearts.
 - i. Time is needed to remove the rust, and polish the heart.
 - ii. Prophet said hearts get rusty. To remove the rust, remember that this life is very temporary – transitory & recite Qur'an.
 - 1. When Qur'an is recited, it begins to remove the rust in their hearts until eventually, they accept and then become those who submit.
 - 2. These people are also addressed in this.

- iii. Those who are sincere, but not completely pure. I.e. Omar & Hamza took six years to accept Islam. Note: Hamza was very close to Muhammad (SAWS) and loved him very much, but it took him six years to eventually accept.
 - c. Those whose rust is so bad (b/c of their evil deeds), their fitra is so perverted that they cannot be purified with the Qur'an. – for them, Allah has put a seal on their hearts.
 - i. For these people, they love power, corruption, etc. more than Allah.
- 2. Translation of the Meaning:
 - a. Alhamdulillah – complete sentence. Usually translated as 'Praise'. But Hamd is more profound than merely praise. Praise(Sanaa) + Shukr (gratitude) = Hamd. More complete translation – All Praise and Gratitude is for Allah.
 - i. Sanaa – praise something regardless of whether you get any benefit – i.e. beautiful flower
 - ii. Shukr – when you have benefited.
 - iii. Note: in dua's of the Quran and Prophet, use Hamd with context of shukr – i.e. when eating, say Alhamdulillah.
 - 1. Peculiar to Islam – Muhammad, Ahmad, Mahmood. Muslims are hamadoon. On Day of Judgement, Muhammad (SAWS) will hold the banner of Hamd.
 - 2. When wake up: Alhamdulillah allathee yuhee
 - 3. When go to bathroom
 - 4. When eat, drink, etc.
 - 5. When child is born.
 - iv. Note: this one sentence (Alhamdulillah) is a total negation of shirk – in terms of dogma/aquida.
 - 1. One of the biggest causes of shirk is misplaced gratitude – mushrikeen give thanks to nature instead of Allah.
 - 2. Allah is the sustainer and provider of all things. Don't thank sun, moon, water, earth, food, etc. These are all provided by Allah.
 - 3. Hadeeth (Imam Tirmidhi): Abdullah ibn Amir: The balance of Allah is captured in Subhan Allah and Alhamdulillah.
 - 4. Hadeeth: Subhan Allah, Alhamdulillah, Allahu Akbar – all the space in the heavens are filled.
 - v. Lam: All praise and gratitude is due to Allah or All praise and gratitude belongs to Allah.
 - vi. Allah is the most common name of the Creator in Arabic.
 - 1. some say it is the Name of God
 - 2. others say it is derived from ilah – Proper noun form of ilah.
 - 3. note: in all mushrikeen theologies, there is always one god on the top.
 - 4. in Islam, Allah – implicit means no god but Allah – the name itself negates the existence of other gods.
 - a. Note: Qur'an says that if you ask the mushrikeen who created the universe, they will say Allah.
 - 5. Note: Israeel – prisoner/abd of Allah.
 - 6. Root of Ilah
 - a. Wow, lam, ha – he worshiped ???
 - b. Lam, alef, ha – he was astonished ???
 - c. Alef, lam, ha – he ran towards ???
 - d. All together, 3 concepts of Allah present in the root of Allah.

- i. Universal perspective – turns towards Allah for needs. Allah is the provider, all powerful. Obey Him.
 - 1. note: this is closer to salafi – ahlal sunna wal jamah perspective
 - ii. Sufi perspective – Allah is the One to be loved –ultimate goal. Nothing more beloved than Him
 - 1. test of Ibraheem – after 80+ years, had one son – Ismael. Then Allah orders him to sacrifice his son. Powerful test to prove that Ibraheem’s love for Allah is beyond all things. – Allah even says ‘no doubt it was a hard test’.
 - 2. Hijra for Allah.
 - iii. Philosophers perspective – Astonishment. Allah is hidden – beyond our comprehension, perception. Cannot have any imagination of what Allah is.
- vii. Note: Alhamdullilah is 1 sentence. The remaining words in ayaat 1, 2, and 3 are adjectives describing Allah.
- b. Rabil ‘Alameen:
 - i. Rab: two meanings – sustainer and owner (Lord). Primary meaning is owner. Once you own it, you sustain it.
 - ii. note: generally in the Qur’anic context, the concept of rab precedes the concept of creation. (Iqra bismi Rabika alathee khalaq and surat al-Baqara, ayat #20?)
 - 1. Development of human mind: first thing a baby feels is need – hunger, thirst, sleep, etc. Need to fulfill needs, so first recognize need for rub – sustainer.
 - 2. First manifestation of human shukr is to parents.
 - 3. When get more mature, can recognize presence of Allah and then give shukr and hamd to Allah
 - iii. Alm: to recognize and remember (alama – something with which you can recognize something, symbol).
 - 1. All of the creation is the alama (signs) to know and remember and recognize the Creator
 - 2. Know the Creator through his creation
 - 3. Alameen
 - a. Alimil khalq
 - b. Alimil Amr
 - c. Alimil Dunya
 - d. Alimil Akheera
 - e.
 - f. Alimil Ins
 - g. Alimil Jinn
 - h. Xxx
 - i. Xxx
- c. Ar-Rahmaani Ar-Raheem: difficult to translate and capture the difference in meaning.
 - i. Root: same root – rahma (mercy and compassion)
 - ii. ...aan form of the word in Arabic demonstrates the intensity.
 - 1. xxxx – very hunger
 - 2. xxxx – very sorrowful, etc.
 - 3. xxx – stormy condition

4. Ar-Rahmaan – intense mercy, intense compassion
- iii. ...eem form of the word in Arabic demonstrates continuity
 1. Mercy is continuous and permanent
- iv. Example: car accident, find baby clinging to breast of dead mother. At that moment, intense mercy for the child, so you immediately decide to take care of the child. Then, after a few days, you may realized that your existing responsibilities are already difficult – then reason that you need to find another solution.
- v. Translation: Most Compassionate (ArRahmaan), Ever Compassionate (Ar-Rahmeem)
- d. Maliki youmi Deen: Lord/Owner/Sole Authority of the Day of Judgement
 - i. Dana/yadeenu: to obey or to subdue.
 1. Hadeeth: the truly intelligent person is he who has subdued/overpowered his nafs (uses word: yadeenu)
 2. Not being controlled by his instincts/passions. He is in control of his own self. He works for the life of Hereafter.
 3. Must be some laws/shari'a to follow
 - a. Surat Yousuf: Deen ul-Malik – whole system of life?
 - b. If you obey the law – get reward. If you break the law, then you get punished.
 - ii. Malik: nobody will be able to change Allah's verdict. There will be no intercession except by His will.
 1. Spend your wealth and time for the pleasure of Allah before the Day of Judgement, because at that time, there will be no more opportunity to change what you have done. There will be no friends to speak on your behalf, no one to intercede on your behalf.
 2. Allah is the total sovereign, and on the Day of Judgement, everyone will recognize it. (the veil will be removed from everyone's eyes).
- e. Iyyaka na'budu:
 - i. Ibadaat is the purpose of our creation - In surat al-baqara?, ayat # xxx, Allah says that He 'has not created Jinn and Mankind except that they worship Me'. What is ibadat to Allah – that we love and obey Allah.
 - ii. Ibadaat consists of two parts:
 1. Total Obedience – Enslavement to Allah: 'ibadat requires total obedience of the human body (actions) to Allah.
 - a. Root: abd – slave. A slave serves his/her master 24 hours a day and does whatever his/her master commands.
 - b. The rituals of worship are only a small part of the total obedience/servitude to Allah – and are meant only to facilitate the total ibadaat to Allah. Now, we suffer from a perverted understanding of ibadaat where we think performing the ritual acts are sufficient to fulfilling our purpose of worshipping Allah. In terms of dialy life, our obedience is to systems that are against the will of Allah.
 - c. Surat al-Mu'mineen, # 47: Conversation between Musa and Pharoah. Pharoah says should I believe in 2 people (Musa and Haroon) and they are just like us (humans) and they belong to a people who are slaves to us. The word 'ibadat is used in this

context for slavery (not rituals – Bani Israel did not practice the ritual worship of Pharaoh and his gods).

- d. Surat as-Shu-araat, # xx: Pharaoh recounts the good he and his family offered to Musa (raised in the household of Pharaoh). Musa replies that you are only considering the good you have done to me (personally), but you have made my whole people slaves to you. Again, the Arabic word 'ibadat is used to connote slavery.
- e. Basic concept of 'ibadat is obedience.
- f. Every aspect of human life must be in 'ibadat/obedience to Allah. – this is the main emphasis and contribution of revivalist movements.

2. Intense Love for Allah: For the spirit, 'ibadat requires intense love for Allah.

- a. surat al-Baqara, # xx – and those who have real Imaan have very strong love for Allah.
- b. Ibn Taymiyyah & ibn Qayim (student of ibn Taymiyyah): 'ibadaat is extreme love and extreme humility (obedience).
- c. Revivalist movements generally fail to emphasize the need to have intense love for Allah. Instead, they tend to over-emphasize the mechanical obedience and/or the political aspects of obedience.

iii. Form of the verb na'budu: includes both past and future tenses.

iv. Iyyaka – exclusive to You alone.

v. 4 Concepts embodied in this sentence:

	Present	Future
Intense Love of Allah	X	X
Total Obedience to Allah	X	X

vi. This sentence (central ayat of this surah) is a covenant between Allah and His bondsman.

vii. Call of all the prophets was worship Allah, obey Allah, and obey me (the messenger) as His representative.

- 1. Qur'an: references the person who 'makes his nafs/desire his god'. To obey the nafs in disobedience to Allah is to take the nafs as a god in deference to Allah.
- 2. Qur'an: Pharaoh insisted he was a god to his subjects.
- 3. Hadeeth: Prophet referred to those who make themselves the abdu Dinar and abdu Dirham.
- 4. These different shades of shirk are still among us today:
 - a. Concept of human/popular sovereignty
 - b. Materialism
 - c. Proliferation of carnal desires in the name of personal freedom (drugs, alcohol, sexual promiscuity, obesity).

viii. This is an extremely powerful promise! One should tremble in fear about whether you will be able to fulfill this promise to completely surrender yourself (in body and spirit) to Allah. The next sentence, therefore, we seek Allah's help to fulfill this promise.

f. Iyyaka nasta'een: to you alone we seek help (to fulfill this promise)

- i. Muslim is one who fulfills covenants. Because of the overwhelming nature of this covenant, we seek Allah's help to fulfill this promise.

- ii. Prophet used to make du'a: Oh Allah, help me to remember You, obey You, and worship You.
- iii. Seek Allah's help to protect from shirk:
 - 1. Seek Allah's help to protect us from obedience to anything that contradicts obedience to Allah.
 - 2. Seek Allah's help to protect us from loving anything that contradicts/distracts from love to Allah.
- g. Ihdina sirat al-mustaqeem:
 - i. Huda: Guide us, take us, lead us.
 - 1. I.e. when asking for directions, someone can give you directions or they can take you there, accompany you.
 - 2. Hadeeth?: those who enter paradise will say, 'Alhamdulillah who guided us here. We could not have come here unless He brought us here'.
 - ii. Note those are reciting this ayat are already believers in the Day of Judgment. Already on the right path. Now, need practical (and continuous) guidance - to avoid making mistakes and falling astray.
 - iii. Sirat al-mustaqeem: straight path
 - iv. Stages of Guidance:
 - 1. Personal Imaan: Theoretical/Philosophical Guidance - correct world view, correct ideology.
 - a. Basic knowledge is already in the uncorrupted human nature/fitrah (i.e. Luqmaan, Abu Bakr, Salman al-Farsi, etc.)
 - b. Risalah (Revelation, Prophets, Scriptures) is sent to add to its depth, make it into a burning conviction, make it more intense. (noor 'ala noor).
 - c. Details must come from the revelation (what the Day of Judgment is like, details of paradise and hellfire, etc).
 - 2. Practical Guidance
 - a. Personal Character: Guidance at the individual level. Allah fashioned the human nafs and gave it knowledge of good and evil.
 - i. Hadeeth: your heart will tell you what is right.
 - ii. Philosopher X: two proofs for existence of God:
 - 1. Starry heavens above
 - 2. Mora law within
 - iii. Emotions can overtake a person, and even with the best of intentions, he could make a mistake.
 - 1. Amr ibn As: prayed all night, stayed away from his wife and fasted every day. Prophet (SAWS) told him to fulfill all the rights upon him - don't lose balance.
 - iv. Therefore, need a model to demonstrate the appropriate balance. Prophets fulfill this function.
 - 1. Prophet (SAWS) used to spend time with his family, but when the time for salat came, and the athan was heard, he would immediately leave as if he didn't even see his wives. Answers the call of Allah immediately.
 - b. Collective Affairs: Guidance at the social, political, economic, judicial order.

- i. At this level, small mistakes can produce major problems.
 - ii. Need a balanced system to organize collective affairs.
 - iii. Hadeeth??? Man does not rule man. Become a bondsman to Allah and brothers to each other.
 - iv. This, the collective sphere, is the aspect in which the Deen of Allah was completed with Muhammad (SAWS).
 - 1. The aspect of Imaan was already complete with previous prophets. Was there any shortcoming in the Imaan of Ibraheem?
 - 2. The aspect of Personal character was also complete with previous Prophets. Was there any shortcoming in the character of the Ibraheem, Musa, etc.
 - a. Isma'eel epitomizes self sacrifice
 - b. 'Esau epitomizes juhud (struggle)
 - c. x
 - d. In Muhammad, all of these characteristics joined together in the correct balance. (doesn't this contradict the previous statement in b.iv that the Deen of Allah was completed with Muhammad (SAWS) with respect to the collective affairs?)
- h. Sirat allatheena an'amta 'alaihim: The path on which Your favor is upon.
 - i. Those who receive Allah's favor
 - 1. Prophets
 - 2. Sidiqeen (pure nature and straight intellect who respond instantaneously to the call of Allah - i.e. Luqmaan). Thoughtful introverts.
 - 3. Shuhada - some rust, but not very deep. Not philosophically minded - more social people. They are generally not occupied with thinking about the ultimate realities. It therefore takes time before they take heed of the call of a Prophet. Extroverts by nature, when they embrace Islam, they enthusiastically proclaim it loudly. Forceful extroverts - bearing witness to what they know to be true.
 - a. Hamza took 6 years to take the shahada, and the event of his conversion was out of sense of honor and the need to defend his cousin (Muhammad - SAWS) from the mistreatment of Abu Jahl.
 - b. Omar also took 6 years. He was a wrestler. On his way to kill Muhammad (SAWS), he came to accept and embrace Islam. Upon this acceptance, he proclaimed the truth of Islam loudly.
 - 4. Saliheen
 - i. Gheir il maghthoobe 'alaihim wa la dhaaleen: 2 categories of those who are ruined:
 - i. Allatheena al-maghthoobe 'alaihim - Those upon whom is Allah's wrath .
 - 1. Those who know the truth and reject it - looking to satisfy their own nafs.
 - 2. Prototype - Jews: Though they had shar'ia, they moved away from it and created their own laws.
 - 3. Perhaps today, we should consider ourselves - the Muslims - as among those who have incurred Allah's wrath. We have the preserved message and yet we do not take heed of it - like Jews who throw books on donkey's back (find Qur'anic reference?).
 - ii. Dhaaleen - Those who are astray

1. They may be sincere, but not exposed to the truth
 - a. in search for the truth - like Salman al-Farsi who travelled in search of the truth.
 - b. Allah uses this word to characterize Muhammad (SAWS) before the Prophet came to him. He was in search of the truth and went on retreats to think, reflect and come to understand the ultimate reality. Then wahi came, and he was guided.
2. Those who are mistaken - go astray despite sincerity
 - a. Amr ibn 'As - total sincerity, but went too far - extreme.
 - b. Christian monks - good intentions, but went into extreme.
3. Prototype - Christians: Out of ignorance, they went astray.

Surat Al-‘Imraan:

Preliminary Points (tathakur):

1. Imaan billah: All of us are aware of Allah but we may forget or lose consciousness of this fact. The signs of creation invite us to rekindle our belief in Allah.
 - a. Those who have remembrance of Allah (always thinking about Allah) recognize that everything in creation has a distinct purpose.
 - b. This realization is absolutely based on realization of human nature.
 - i. No scientific or logical proof is offered, merely the recognition of the signs in creation. The truth is embedded in us, and the signs trigger a recognition/remembrance of this truth.
 - ii. Humans have within us an instinct to know our Creator:
 1. Throughout all of history, man has been in search of God (philosophers, sages, ponder over this matter. Others retreat, to caves or other remote places, to find God.)
 2. Protinus (Philosopher of Alexandria) – ‘you would not have searched for me unless you had possessed me in the beginning’.
 3. Qur’an: “Am I not your Lord” and we all responded ‘Yes!’.
 - c. How to attain this real faith/conviction in Allah?
 - i. Problem: The existence of God – Creator who exists as a person – cannot be proved through any logical argument.
 1. Since the time of Aristotle, 3 arguments have been put forward to prove the existence of God:
 - a. Ontological
 - b. Theological
 - c. Xxx
 2. Kant, however, repudiated all of these arguments in his “Critique of Pure Reason” and proved that there is not logical argument for the existence of God.
 3. In his second book, “Critique of Practical Reason”, Kant proved that there can be no morality without belief in God. Therefore, argued that we believe in God out of necessity – regardless of the reality.
 - ii. Qur’anic approach:
 1. Knowledge and love of Allah is inherent in human soul because this soul comes from Allah.
 - a. But, man gets preoccupied with the world of matter (cause and effect) and forgets Allah and becomes unaware of Him. Man degenerates from the noble worshipper of Allah (highest of creation) to a creature that serves his lusts and desires.
 - b. Man only needs to be reminded of Allah – therefore, Allah invites mankind to observe the signs/ayaat so that they may be mindful of Him.
 - c. For example, an old friend of yours gives you something 20 years ago. While searching through some of your old stuff, you come across that gift and instantly – you remember your friend. You always knew him, but he was not present in you mind. Now the sign instantly draws that knowledge to your consciousness.
 2. Now after recognizing Allah and remembering Him, you think more. Must keep Allah in your mind. Dhikr and Fikr until you reach the

conclusion that nothing is created without purpose. Recognize that there must be a wisdom behind everything.

a. Dhikr:

- i. means of dhikr is reciting subhaan Allah.
- ii. Real dhikr is that you keep Allah in your consciousness – not merely reciting something with your tongue while your mind ponders on something else.
- iii. Should be mindful of Allah at all times – standing, sitting, laying down.

b. Fikr:

- i. realize two realities and then make logical conclusion. For example, $A=B$, $B=C$ therefore $A=C$.
- ii. With this consciousness of Allah, you constantly ponder about the creation, what is the purpose, etc.

c. Process: do dhikr and then do fikr. If you run into a dead-end, go back and do the dhikr to open your mind.

- i. Dhikr and Fikr must go together.
- ii. One of the reasons for the downfall of this umma is that we have been divided along these lines:
 1. those who do dhikr but are thoughtless
 2. those who do fikr but have little or no consciousness of Allah.

2. Imaan bil-Akheera: Then when we recognize the moral law within all humans, we understand that it must have been created in truth – with purpose. You have given us this consciousness of good and evil. If you have created this in us, then it is not without purpose. Therefore there must be some consequence to this moral consciousness. Note logical progression. (Imaan billah is a ‘leap of faith’, but Imaan bil-Akheera is a logical progression.

a. However, we find that our sense of justice and truth appears to be violated by events in this world.

- i. Those who pursue evil means (theft, deceit, exploitation, etc.) appear to be rewarded with worldly gain
- ii. Those who pursue high morals often do not appear to be rewarded with worldly benefit.

b. Reconcile this contradiction by concluding that though this world is complete in the physical sense, regarding the ghaib (unseen) moral law, this physical existence is incomplete. Therefore, there must be a Hereafter where moral law is completed.

- i. Hitler, Genghis Khan, etc.: must be punished for their evil proportionate to the evil they committed. In this life, bound by physical constraints, it is impossible to punish them in a manner consistent with the evil they committed.
- ii. Alternatively, Muhammad sacrificed his whole life for the benefit of humanity. He must be rewarded for his tremendous sacrifice.
- iii. Full accountability must take place on the Day of Judgment.
- iv. Hadeeth: In one of the Prophet’s earliest sermons, he is reported to have said something to the effect of “Just as you sleep at night, you will all die, then be raised up, judged, and everything will be taken into account. Either enter Paradise for ever or Hellfire for ever.”

c. Seek Allah’s help from debasing ourselves and the resultant punishment. Note, You are not asking Allah to let you debase yourself and then seek protection from the Hellfire. Rather, you are really asking for Allah’s help to prevent you from degrading yourself and

- following the baser motives in opposition to ibadah to Allah. By protecting you from this disgrace, Allah is shielding you from the Hellfire. (faqeenah athaba naar – the root of qeena connotes shielding/protecting).
- d. Whoever You place in the Hellfire is truly disgraced, and we know that there is no one to help the condemned (surat al-fatiha – malik youmi Deen – total control over our fate, final accountability).
3. Imaan bir-Risalah: When the Message comes to such people, they immediately accept and respond.
 - a. Messengers:
 - i. Messenger of Allah
 - ii. Messenger of the Messenger of Allah
 1. After taking the bai'ah from the men accompanying the Prophet (SAWS), Omar was sent by the Prophet (SAWS) to Medina to take bai'ah from the women on behalf of the Prophet (SAWS). Omar announced this by saying "I am the messenger of the Messenger of Allah"
 2. Prophet (SAWS) also used this expression when he sent Mus'ab ibn Jabal as the governor of Yemen. Before sending Mus'ab, the Prophet (SAWS) inquired how he would settle disputes. Mus'ab replied that he would judge according to the Book of Allah, and if he didn't find the answer there, he would judge according to the precedents set by the Prophet (SAWS), and if he didn't find an answer there, he would judge according to his best judgment. Muhammad (SAWS) then replied 'Alhamdulillah that He has given the messenger of the Messenger of Allah the correct understanding'.
 3. Mus'ab ibn Umayr was sent to preach to the people of Medina before Hijra.
 4. Now every Muslim in the Prophet's umma is a messenger of the Messenger of Allah.
 - a. The Prophet (SAWS) conveyed the message to us, it is now our duty to convey the message.
 - b. Again, seek help from Allah to avoid the disgrace of Hellfire and to achieve the reward for those who are successful.
 - i. Seek forgiveness for shortcomings, sins, faults of the past and erase these bad deeds from our record. Give us the company of righteous people – those who accept the message (believe), do good deeds, and enjoin each other to truth and patience.
 - ii. Reward is promised to us through the Messenger.
 1. if we accept the message
 2. and follow the messenger
 - iii. The reward is binding on Allah – but we have doubt about our ability to fulfill this covenant. Seek Allah's mercy, that He erases our evil deeds and enters us into Paradise.
 4. Characteristics and Rewards of Believers: Believers are the crème of the human race. They uphold the banner of truth and justice and risk all of their belongings and lives to make the truth supreme.
 - a. Specifically, believers do the following - We should at least seek to emulate these characteristics and events in our own lives, and then hope that Allah provides us with the environment (being with the righteous people) that enables us to mature this character –

we need to have a pure, supportive environment to foster the development of our characters to fit the model outlined in this ayat:

- i. Hijra – Leave everything that your Lord dislikes – get rid of anything in your life that is haram and wash it away as if you were washing filthy clothes. This is universal and is the supreme hijra.
 - ii. Emigration – forced to leave their homes. Sacrifice belongings, family ties, etc.
 - iii. Suffer punishment, torture, ridicule, etc. because of your Imaan.
 - iv. Armed conflict - Slay and be slain in the cause of Allah.
 1. Note: similar ayat in surat at-Taubat – ‘Allah has already purchased the lives of the believers ... they slay and are slain’.
- b. Allah promises to surely/definitely erase the faults and surely/definitely make them enter paradise.
- c. Allah promises them a reward – thawab – that is fully equal, proportional, parallel, corresponding to the good they did.
- i. Thawab – clothing which is made to fit one’s body. Clothing specifically tailored to fit one’s proportions.
 - ii. Min ‘andi Allah – reward comes from Allah, in His presence, emanating out of His grace.
 - iii. Only Allah has the best of rewards
 1. Everybody has some goal and invests to please someone.
 - a. Invest our time and resources to please our own nafs.
 - b. Invest our time and resources to please our family (wife and children).
 - c. Invest our time and resources to please friends, co-workers, boss, etc.
 - d. Invest our time and resource to please Allah.
 2. If we serve something other than Allah, we will never be able to get the full reward for our actions.
 - a. For example, will your family ever be able to reward you in a way that fully compensates you for all of your sacrifice?
 - b. In a story, an advisor to the king gets sent to prison in his old age. He then laments that “Had I served God the way I served the King, He would not have disgraced me in my old age.”
 3. Only Allah can satisfy us and reward us fully for everything we do. Therefore, should exert our full energy into pleasing Allah. Do not settle for less!
5. Background and Significance of these ayaat: In most of the surahs, the beginning and ending ayaat are very profound. For example, in Surat al-Baqara, the final 2 ayaat were given to the Prophet in Mi’raj as a gift to the umma. The last ayat is actually the longest du’a in the Qur’an.
- a. Hadeeth: sahaba (Abdullah ibn Omar & Ubaid xxx) went to Aisha after the death of the Prophet (SAWS). There was a curtain intervening between us.
 - i. Aisha said – ya Ubaid, why don’t you visit more often.
 - ii. Ubaid replied – if you have long time between meetings, then more intense love – so he doesn’t come all the time.
 - iii. Abdullah said – please tell us the most beautiful event with the Prophet (SAWS).
 - iv. Aisha replied – All the matters with the Prophet (SAWS) were beautiful. Once he came to me at night, in bed, and asked me if he could pray/worship Allah during the night. She said, I love very much that you are with me, but I also love that you pray to Allah. Then the Prophet used very little water to make wudu’, and

then he prayed and wept. He wept so much that his beard became wet with tears, and he continued until the ground became wet with tears. He kept doing this until fajr time when Bilal came to get him. Bilal asked, what makes you cry – Allah has already forgiven you (past, present, and future). Prophet replied – woe to you, oh Bilal. Why should I not weep when Allah has sent down to me these ayaat – (the ayaat being studied in this lesson).

- b. The Prophet (SAWS) showed his profound shukr to Allah for revealing these powerful ayaat.
- c. It became a habit of Muhammad (SAWS) that as he got up for tahajjud, he would recite these ayat – 1st words before even making wudu’.

Tafseer:

1. Ayat #190: In the creation of the heavens and the earth and the alternation of the day and night are signs, ayaat for those who use their intellect.
 - a. Everything in creation is sign of Allah.
 - i. Possible translations of ‘ikhtelaafi layli wa nahar’:
 1. Alternation of day and night
 2. Difference of day and night
 3. Succession of day and night
 - ii. Observe the beauty and balance in the creation of Allah – clouds and rain, etc. Notice that everything is created with a purpose.
 - iii. Surat al-Baqara, ayat #164: ‘ayat al ayaat’ – this is the biggest ayat regarding natural phenomenon. It identifies 8 natural phenomenon as signs of Allah.
 1. The next ayat, #165, describes the characteristics of those who recognize these ayaat – they love Allah.
 2. Note: it is very common for the Meccan surahs to contain references to the natural signs – appealing to people to take heed of the existence around them and see true reality.
 - b. Oolil al-baab: those who use their intellect.
 - i. Loob: essences. The essence of humans is the intellect.
 - Aside: one of Rasfahani’s books (al-Mufridaat) is an excellent source on the Arabic language and the roots of the words found in the Qur’an.
 - ii. Those who use their pure intellect will recognize the signs. Pure intellect is not corrupted by wishful thinking or clouded by emotion.
 - iii. Loob is ‘aql (intellect) but not all ‘aql is loob. Loob is that intellect which has been purified (taskeeat ul-aql).
 - iv. 1st ayaat of the 20th section of surat Ali-‘Imraan parallels the 1st ayat of the 20th section of surat al-Baqara. In this ayat of surat al-Baqara, Allah further explains who the oolil al-baab are. (the best tafseer of the Qur’an is the Qur’an).
 - c. Two reasons for not recognizing the signs:
 - i. Heart is too rusted – don’t recognize reality (intellect is corrupted by human emotion or false intentions). See surat an-Noor – reference to dirty glass.
 - ii. People know the truth, but are not willing to accept – out of arrogance.
 1. For example, the Qur’an tells us that the Jews: recognize the Qur’an just as they recognize their own sons, but they will never believe.

Surat an -Noor:

Preliminary Points (Tathakur):

I. Signs of Allah and how these signs lead us to and/or confirm us in Imaan – ‘Ayat an-Noor’ #35.

A. External creation: Allah invites the extrovert personality types (those who primarily interact with the external world) to observe the signs in the creation. To such people, Allah appeals to their logical intellect.

1. In ayaat 190-195 of Surat Ali-‘Imraan, Allah identifies the elements of Imaan through logical argument in linear stages.
 - a. Underlying premise: Innate knowledge of Allah is within every human. It is this knowledge which has to be raised to the human consciousness.
 - b. Recognize the signs of Allah in creation – leads to remembrance of Allah (dhikr)
 - c. Deep reflection on Allah and the creation – leads to recognition that Allah created everything with a purpose.
 - d. Look into you own self and discover that you have knowledge of good and bad. Conclude that this moral awareness is universal to humans and Allah must have created the moral law for a purpose.
 - e. When look at society, realize that moral law is not enforced in this world. Therefore, conclude that there must be a hereafter where we will be held accountable for our actions in this life. – Good begets good and evil begets evil.
 - f. When the Messenger of Allah comes confirming this reality, those with pure fitrah will believe instantly.
2. So many of the ayaat of the Qur’an invite us to look to the signs of creation.

B. Within Human Nature: Ayaat 35-40 in Surat an-Noor deal with this subject from the perspective of the introvert personality – For those who look into themselves, Allah invites them to observe the signs within their own human nature and appeals to the intuitive intellect.

1. In this selection, Allah explains Imaan as an intuitive argument understood by those who are in touch with their human nature. Rather than presenting a logical, step-by-step argument, Allah appeals to the intuitive sense invoking an instantaneous realization.
 - a. Again, the underlying premise is that man has an innate knowledge of Allah and all that is required is that this knowledge be made conscious.
 - b. Xx
 - c. xx
 - d. When the revelation touches their heart, those with pure fitrah accept immediately – noor ‘ala noor. This creates a burning Imaan.
2. Allah tells us in the Qur’an that within our own selves are signs:
 - a. Surat al-Fussilaat
 - b. Surat al-Haj

C. Revelation from Allah:

1. *Editor’s notes: Allah has breathed His spirit into us. Recall from Surat al-Luqmaan that Allah describes wisdom as the pure intellect guided by the pure fitrah. Imaan, however, begins only after those with pure fitrah are exposed and accept the divine revelation (Recall the rood of Imaan – ‘Imn’ connotes trust – i.e. belief in the message).*
2. *can includEditor’s notes: in Surat Ali-‘Imraan, the extrovert personality responds to the Messenger (intellectual response). In Surat an-Noor, by contrast, the introvert personality responds with his heart (intuitive response) to the divine revelation itself (Noor ‘ala Noor).*

D. Aside: Philosopher Kant argued that there are two proofs for the existence of God:

1. Starry heavens above
2. Moral Law within human personality

II. Characteristics of Believers: ayaat 36 & 37

A. In the lesson from Surat Ali-‘Imraan, we saw Imaan manifesting itself in character of the Islamic activist (extrovert personality)

1. Hijra
2. Jihad

- B. In the selected ayaat from Surat an-Noor, we will (ISA) see Imaan manifested in spiritual devotion to Allah (introvert personality)
- C. Worship in Allah continuously
- D. Constant praise and remembrance of Allah
- E. Establish Salat
- F. Pay Zakat
- G. Intense Fear the day of Judgment
- III. Reward of the Believers: ayat #38
 - A. Generous reward for the best of their deeds
 - B. Additional reward out of the bounty fo Allah.
- IV. Contrast Imaan with 2 parables representing 2 shades of Kufr: ayaat 39+40.
 - A. Those reject the guidance of Allah and are misguided
 - B. Those whose hearts are so distorted that no light/truth can penetrate them.
- V. Why does Allah use parables?
 - A. The use or parables is common to all revealed books.
 - B. Some of the metaphysical realities are so sublime and subtle that they cannot be expressed in the language of men. Allah uses parables to convey some understanding of the reality – though this understanding is clearly limited and hazy.

Tafseer:

I. Imaan: ayat #35.

- A. “Allah is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp”. If you believe in Allah, then you will know the true reality. Allah will guide you and give you insight into/knowledge of the true reality. Physical reality is perceived through sensory perception, insight into the metaphysical realities is gained through Imman. In this ayat, Allah likens the perception of metaphysical realities (Imaan) to the visual perception.

1. Two types of Vision:

- a. Basaara: *Physical*/External Vision: sensory perception of the external world where light enables visual perception to operate. This perception is relevant for ‘alim ul-khalq – world of creation and the means through which visual perception operates is physical:
 - i. *Physical* organ that processes the sensory information. The eye must be functional.
 - ii. The eye must have a means to discriminate between different objects. Light is the *physical* matter that enables the eye to distinguish between different object.
- b. Baseera: *Spiritual*/Internal Insight: insight into reality is perceived by the heart. This insight is relevant for ‘alim ul-Amr – world of command/spirit world which is the final destination of man and the true reality. The means through which internal insight operates is spiritual:
 - i. Heart is the *spiritual* organ that perceives the reality of the unseen – that which is not perceptible to the material world. The heart must be functional in the spiritual sense – i.e. a pure heart, pure fitrah.
 - 1. Allah tells us in the Qur’an that He blew His spirit into the heart of man. It is the dwelling place of the ruh and the source of internal experience.
 - 2. Surat al-Haj: Allah tells us the hearts of the disbelievers are blind to the hidden realities.
 - ii. Light of Imaan - Revelation from Allah or inner light within (conscious) is guidance by which the believers achieve internal realization of hidden realities. This internal realization activates moral consciousness.
 - 1. if you don’t see Allah in everything, then the hidden reality is not a part of your reality/experience. Only reality is that which is material to you – limited to the physical reality.
 - 2. The heart of Abu Lahab has been described as blind.

2. Note: Big mistake to think that the metaphor described in this ayat is a similitude for the person of Allah.

- a. Regarding Allah, ‘leisa kamithlihi’ – there is nothing like Him. Therefore it is completely impossible to imagine the person of Allah or compare it with something that is imaginable.
- b. Ibn ‘Abbas states that the metaphor for the light of Allah refers to the light in the heart of the believers.

- c. The ayat itself says that the example of His light (Noorihi) – the possessive article ‘His’ further negates the possibility that this metaphor could refer to Allah.

C. Lamp similitude – analysis of the imagery used in this similitude:

1. Niche – represents the chest/heart of humans which is the dwelling place of the ruh.
2. Glass containing the lamp.
 - a. Glass is so pure and clean that it is itself ‘as if it were a shining star’. Like the heart of humans which is constantly being rusted. To remove the rust, the Prophet (SAWS) told us to have remembrance of Allah and read the Qur’an. This must be clean for the light to pass through the glass – similarly, the human heart must be pure so that it can perceive reality and discern right from wrong.
 - b. Glass casts a uniform distribution of light.
 - c. Glass protects the fire from the wind – not subject to blowing winds. Similarly, the human heart should not be manipulated by the thought and opinions of those around.
3. Pure oil from a blessed olive tree – neither from the east or west.
 - a. Best olive comes from the trees planted at the top of the hill – blessed tree.
 - i. Best place to plant a tree is on the top of the hill where is evenly exposed to the sun. Doesn’t get too much sun in the morning and too little at night, or vice versa.
 - ii. Similarly, we should not restrict ourselves to the limitations of man-made thought arising in the east or west.
 - iii. ***Editor’s notes: The source of our strength is Allah. Our focus and goal is Allah. We should not be motivated by temporal desires as represented by the east and west. We are motivated by the realization that to Allah is our final destination.***
 - b. From this tree comes the best, purest oil to fuel the lamp.
 - c. The oil itself is so pure that it is as if it glows even when no fire touches it – like the pure fitrah. Those with pure fitrah have light from within which provides insight into the true reality. In this moral consciousness is the seed of Imaan. Knowledge of Allah is already present in all humans, but it must be actualized.
4. Fire: revelation/wahi from Allah. When the wahi descends on the heart of those with pure fitrah, Imaan is actualized.
 - a. When ‘noor al-fitrah’ meets the noor of the Qur’an (revelation) Imaan is actualized.
 - b. This actualization results in an explosive/burning Imaan which guides the believers and permeates their entire personalities.
 - c. Surat al-Baqara, ayat #15+: Allah likens the light of wahi to a fire.
 - i. Sight requires eyes and light
 - ii. Begin in darkness – no external light to guide them. Then Allah sends an external light – the fire, but then Allah takes away their eyesight. They are blind and cannot see.
 - iii. Similitude for the revelation which is sent through Muhammad (SAWS). But, those who reject lose their eyesight – the revelation is still there, but they cannot process the light because their eyes are now blind.
5. Two possible translations:
 - a. Allah guides to His light whomsoever He pleases.
 - b. Allah guides to His light those who desire to be guided.

VI. Spiritual Manifestations of Imaan: ayaat 36+37.

A. Reference Surat al-Ahzab, ayat #35 – further describes the characteristics of true believers.

B. ‘Ibadaat to Allah:

1. Spend their time in ‘houses built for remembrance of Allah’ – i.e. masjids.
2. What do they do in the masjids? – glorify Allah – yusabihu lahu – in the morning and evening.
3. Rijallun: courageous people, real men.
4. No trade can divert them from the remembrance of Allah, from salat and zakat – no worldly distraction.
5. Intense fear (khauf) of the accountability of the Day of Judgment.

VII. Reward of the Believers: ayat #38.

A. Jizaa:

1. Level in jenna will be determined according to the best of your deeds
2. Reward is proportionate to your deeds.

3. i.e. bill for services rendered.

B. Fadl:

1. from the favor, bounty, grace of Allah. Allah is free to give whatever He pleases without measure.

2. i.e. tip out of the pleasure of Allah.

VIII. 2 Similitudes of Kufr for two shades of shirk:

A. Kufr type I: suppressing/covering the truth of human nature.

1. Even very immoral people have their own sense of morality and need to do something to satisfy their biting conscience.

2. Just as the sustenance of one's physical life requires food, water, shelter, rest, etc.; so does the internal/spiritual existence require some moral satisfaction and psychological well-being. Therefore, people are compelled to do some good deeds to satisfy their consciences.

3. What is the result of their good deeds? In ayat #39, Allah explains that the results of their good deeds is like a mirage.

a. Want to satisfy one's need, but instead finds death.

b. Hadeeth: 'Whosoever is dead, his day of judgment has arrived'.

c. With death, there is no more time to do any good deeds or atone for the bad.

d. If Imaan billah is not the real motive, then the weight of your deeds on the Day of Judgment will be worth nothing.

e. Hadeeth: 3 people will be judged harshly on the Day of Judgment:

i. Shaheed, Scholar, Philanthropist

ii. Allah says to these people, that you did this so that others think highly of you. What you intended, you already got in the world. There is nothing for you here. They are then dragged away in humiliation.

f. Surat Ibraheem, ayat #13 – Allah describes the similitude of the deeds from those who don't believe as the dust/ash on which the wind blows, and it is scattered and blown away.

g. Surat al-Furqaan, ayat #23 – xxxx

h. Also, recall ayat al-Birr

i. motive must be exclusively for the pleasure of Allah, and seeking the reward of the Hereafter.

ii. If you are seeking some worldly benefit, then this is business, not sadaqat.

iii. Reward for sadaqat is only in the Hereafter.

B. Kufr Type II: Total rejection of truth – destroys all traces of the human fitrah.

1. Darkness over darkness: Darkness from within, and darkness from without.

a. Fitrah is totally destroyed:

i. People who are so diseased in their hearts, that they don't even do good deeds.

ii. There is no light, whatsoever, left in them.

b. So lost, that the light of revelation cannot even penetrate their souls

i. No light, not even a single ray from the sun, pierces through the depths of the ocean. They are in total darkness.

2. Note: imagery of Tawheed

a. Noor is always used in the singular form in the Qur'an – only one truth, light.

b. Dhulumaat – darknesses is used in the plural because there are many shades of darkness/shirk.

C. Prophet (SAWS) used to make du'a, asking Allah (SWT) for true light.

Surat at -Taghaboon:

Preliminary Points (Tathakur):

- I. The ayaat in each surah are linked by a common theme.
- II. Islahi divides the Qur'an into 7 groups. Each group has at least 1 Meccan and 1 Medina surah. Surat at-Taghaboon is in the 6th group.
 - A. Group 1:
 1. Meccan:
 - a. Surat al-Fatiha
 2. Medini:
 - a. Surat al-Baqara
 - b. Surat Ali-Imraan
 - c. Surat an-Nisa'
 - d. Surat al-Maida
 - B. Group 2: equal balance between Meccan and Medini surahs.
 1. Meccan
 - a. Surat al-An'am
 - b. Surat al-'araaf
 2. Medini
 - a. Surat al-Anfaal
 - b. Surat at-Taubat
 - C. Group 3
 - D. Group 4
 - E. Group 5
 - F. Group 6: also relatively balanced
 1. Meccan: Some of the most beautiful surahs regarding poetic style.
 - a. Surat Qaaf
 - b. Surat adh-Dhariyaat
 - c. Surat at-Toor
 - d. Surat an-Najm
 - e. Surat al-Qamar
 - f. Surat ar-Rahmaan - "Bride of the Qur'an"
 - g. Surat al-Waqi'ah
 2. Medini: these 10 Medini surahs are the biggest collection of Medini surahs (in terms of the number). Also, these 10 surahs are the most important surahs in terms of addressing Muslims. Allah directly addresses the Muslims in these surahs.
 - a. Surat al-Hadeed
 - b. Surat al-Mujadalah
 - c. Surat al-Hashr
 - d. Surat al-Mumtahanah
 - e. Surat as-Saff
 - f. Surat al-Jumu'ah
 - g. Surat al-Munafiqoon: most comprehensive surah on the subject of nifaaq and the symptoms of nifaaq.
 - h. Surat at-Taghaboon: most comprehensive surah on real Imaan and the fruits of real Imaan.
 - i. Surat at-Talaq
 - j. Surat at-Tahreem
 - G. Group 7:
- III. Imaan has two opposites:
 - A. Kufr - openly disbelieve

- B. Nifaaq - claim to believe with the tongue but don't believe in the heart.
- C. In Islam, first we negate the falsehood and then affirm the truth.
 - 1. Shahada - la illaha illa Allah.
 - 2. Kufr bi-taghoot wa Imaan billah.
 - 3. Consistent with this theme, the Qur'an treats Nifaaq in Surat al-Munafiqoon which directly precedes Surat at-Taghaboon (dealing with real Imaan).

IV. Overview: Note the logical sequence

- A. Summary of Imaan and its constituent parts: ayaat 1 – 7.
- B. Forceful call to believe: ayaat 8 – 10.
- C. Fruits of Imaan: ayaat 11 – 15.
- D. Forceful call to act: ayaat 16-18.

Tafseer:

I. 1st ruku': ayaat 1 - 10.

- A. Structure: Comprehensive overview of Imaan – constituent parts of Imaan.
 - 1. Ayaat 1-4: Summary of Imaan billah (tawheed and the attributes of Allah)
 - 2. Ayaat 5+6: Summary of Imaan bir-Risalah (institution of Prophethood).
 - 3. Ayaat 7: Imaan bil-Akheera.
 - 4. Ayaat 8-10: Strong call to believe in Allah, Risalah, and Akheera.
 - 5. Interestingly, this same general structure and sequency can be found in one of the earliest sermons given by the Prophet (SAWS). After the order was given to Muhammad (SAWS) to warn his close relatives, Muhammad (SAWS) invited his relatives to his home for dinner. Abu Lahab interrupted when the Prophet (SAWS) began to speak, so the Prophet (SAWS) invited his relatives to a second dinner. (note that the Prophet (SAWS) was not daunted by the failure in the first attempt and proceeded to convey the message as best he could). In this speech, the Prophet (SAWS) conveyed the following points:
 - a. Before delivering the message, the Prophet (SAWS) emphasized his trustworthiness and character.
 - b. Imaan billah: conveyed the message of tawheed - no god but Allah.
 - c. Imaan bir-Risalah: Asserted that he was the Messenger of Allah for you (Qur'aish and Arabs specifically - and for humanity in general).
 - d. Imaan bil-Akheera: 'I swear by Allah that you will all die just as you sleep then you will be resurrected just as you wake up in the morning, then you will be held accountable for your deeds and then you will receive the reward/punishment for your deed - either jenna or hellfire.
 - 6. Interspersed through the first 11 ayaat is Imaan bil-Qadr.
 - a. In this surat, there are 5 references to Allah being all knowing – for Allah, time is irrelevant – His knowledge extends to the past, present and future.
 - b. Imaan bil-Qadr is not explicitly mentioned as a distinct article of faith in the Qur'an. Explicit mention comes from Hadeeth.
 - c. Hadeeth Jibreel:
 - i. Jibreel comes to the Prophet in the form of a man and asks the Prophet about Islaam, Imaan, Ihsaan?
 - ii. In this hadeeth, the Prophet (SAWS) identifies the articles of Imaan – including Imaan bil-Qadr.
 - iii. Labelled “Ummul-Hadeeth” - mufasireen say that this hadeeth has the same relevance to hadeeth as surat al-Fatiha has to the Qur'an.
- B. Imaan billah: Ayaat 1-4.
 - 1. Tasbeeh - glorifying Allah:
 - a. Note: 6 of the 10 Medini surahs in this collection start with the root word sabaha.
 - b. Root: Sabaha/yusabihu: to swim/float. Doesn't lose its level. Something floating in the water or orbiting in the heavens, but does not lose its level/orbit.
 - i. Surat al-Anbiyaa, ayat #33 & Surat Ya-Seen, ayat #40 refer to the orbiting of the celestial bodies.

- ii. Human understanding used to view the sun and moon orbiting the earth -which was stationary. Then, we came to understand that the earth also moves. Now we know that everything - from smallest atom to the largest celestial bodies is floating in motion.
- c. Yusabbihu: In this form, the meaning connotes to keep something floating, don't let it fall.
- d. What does it mean to have tasbeeh of Allah:
 - i. Maintain Allah's oneness and uniqueness.
 - ii. Understand & express that Allah is without need, fault, weakness. He is complete in all regards (wisdom, knowledge, power, authority, etc.)
 - iii. Tasbeeh is the negation of all that violates the oneness of Allah. Prevent Allah from being pulled down from His high status.
- e. Everything does tasbeeh to Allah.
 - i. Also see surat Bani-Israeel #44: all the 7 heavens and the earth and whatever is in it is doing tasbeeh to Allah.
 - ii. How? 3 ways of doing tasbeeh:
 - 1. With tongue: after every prayer, say: Subhan Allah 33x; Alhamdulillah 33x; Allahu Akbar 33x and La hawla wa la quwata illa billah 1x (or Allahu Akbar 34x - difference of opinion). - as the Prophet (SAWS) taught Fatima to do.
 - 2. Possibly, all of creation does tasbeeh to Allah in a language that we can not perceive. This is something that we cannot understand.
 - α. When Daud used to sing praises to Allah, the mountains and birds would join him.
 - β. We know that on the Day of Judgement our bodies, limbs, skins, etc. will testify against us. On that Day, Allah will give them a tongue.
 - 3. Everything by its very existence is a testimony to the creator.
 - α. Painting is a testimony to the skill and mastery of the painter. It glorifies the artist by its very existence.
 - β. Similarly, everything in creation, by its very existence, glorifies Allah. We see that the creation is perfect and this testifies to the perfection of the Creator.
 - χ. Everything in the universe is a sign of Allah - recall surat Ali-'Imraan #190.
- 2. To Allah belongs all dominion/all sovereignty.
 - a. In general, the starting point of Imaan is that all Hamd (praise and gratitude) belongs to Allah - i.e. surat al-Fatiha.
 - b. However, in this case, Allah is addressing the Muslims who already claim to believe in Allah. To the Muslims, therefore, Allah is stressing that all sovereignty belongs to Allah and we must, therefore, obey Him exclusively and unconditionally.
 - c. Whoever claims sovereignty is in rebellion against Allah, and commits shirk.
- 3. To Allah belongs all praise and gratitude (Hamd).
 - a. Hamd to Allah is the positive affirmation of Allah's uniqueness and oneness. Affirming Allah's attributes and the rights of Allah.
 - b. Hadeeth: 1/2 of the balance is filled by subhaan and the other 1/2 is filled by Hamd.
 - i. Again, recall the Islamic paradigm for belief - first is the negation of the falsehood and then the affirmation of the positive.
 - 1. La illaha illa Allah.
 - 2. Nifaaq dealt with in the preceeding surah as opposite to Imaan - which is treated in this surah.
 - 3. Here, we saw that tasbeeh of Allah is the negation of all that violates the oneness of Allah. And now we see that the Hamd is the other half which affirms the positive.
 - 4. Allah is all-powerful - 'ala kulli sha'an Qadeer.
 - c. We can comprehend Allah's power and attributes in a qualitative sense but cannot imagine the quantitative extent of Allah's power.
 - i. We know that Allah is all-powerful, but we cannot even begin to imagine what all-powerful means. It is beyond our ability to understand.

- ii. For example, the scales of a goldsmith are designed to measure in ounces and grams. They have no way of quantifying something that weighs tons.
- 4. Allah has created you - some among you are believers, some are disbelievers. In a sense, Allah is saying isn't it amazing that Allah created all of you and yet some of you choose to disbelieve.
 - a. Allah sees all that you do - warning that your deeds are witnessed and implies that there will be accountability.
 - b. Allah created the heavens and the earth in truth - bil-haq. Then He shaped and carved you into beautiful shapes.
 - i. Everything is created with a purpose (Recall surat Ali-'Imraan, # 191).
 - ii. Is it possible that Allah created you and gave you beautiful shapes for nothing? Is our life purposeless?
 - iii. Is it possible that there can be no punishment for those who degrade this beautiful human nature?
 - c. Know that to Him is your return. The purpose of your life is to serve your Creator, to whom you will return and be held accountable for this worldly life.
- 5. Allah is all-knowing:
 - a. All of creation
 - b. What you express
 - c. What you hide - in full consciousness
 - d. What is in your subconscious - you may not even be aware of it.
- C. Imaan bir-Risalah: ayaat 5+6.
 - 1. Ayat #5 gives a terse summary of the accounts of previous prophets.
 - a. Qur'an tells us that Allah sent a Prophet to every town/nation.
 - b. 2 punishments to those nations that reject the Messengers of Allah:
 - i. destroyed in this world
 - ii. painful torment in the Hereafter.
 - 2. Ayat #6: This punishment befalls them because the messengers came to them with clear proofs and signs - bayinaat.
 - a. 2 ways the messengers brought clear proofs (bayinaat):
 - i. miracles
 - ii. message itself is truth - which is clear and self-evident.
 - b. One of the biggest obstacles to belief (particularly among the ignorant, poets, and leaders) is the notion that human beings cannot be Messengers of Allah conveying divine truth. People seem to think that there is a contradiction between divine messengership and humanity.
 - i. Those who reject the messenger because he is human - Kufr:
 - 1. Response of those who reject: Will mere human beings lead/guide us?
 - 2. Existing leadership feels threatened by the institution of prophethood.
 - 3. Surat al-Mu'minoon: chieftans accuse Nuh (AS) of being a power-seeker, and claim that they would believe if an angel were sent to them instead.
 - ii. Those who believe the messenger but cannot accept that he is merely a human - shirk.
 - 1. Jews believed Uzair (AS) was the son of Allah.
 - 2. Christians believed Esau (AS) was the son of Allah.
- D. Imaan bil-Akheera: ayat #7.
 - 1. Za'ama - assert. ???
 - 2. Allah responds to the disbelievers in very powerful terms.
 - a. Note the emphatic language:
 - i. Allah orders the Prophet (SAWS): "Say" - imperative.
 - ii. Balaa: Yeah!
 - iii. Wa Rabee: Verily by my Lord!
 - iv. Latub'athunna: you will surely be raised
 - v. Thuma latunabba'unna bimaa 'amiltum: then you will surely be informed of all that you did.

- b. That is easy for Allah - very powerful assertion and then followed by another assertion that this is easy for Allah.
- c. Note that there is no logical argument here. The argument is in the credibility of the person making the claim.
 - i. As Muslims, we know these words are from Allah - and we should, therefore, tremble before the power and might of these words.
 - ii. For the mushrikeen of Mecca, Muhammad (SAWS) himself was very well respected and known to always be truthful. The weight of his personal character and reputation are behind these words.

E. Strong Call to believe in these things: ayaat 8 - 10.

1. Believe in Allah and His Messenger and the Light (revelation).
2. Difference between baseer and khabeer - why does baseer precede khabeer?
 - a. In ayat #2 Allah uses baseer - sees all that you do.
 - b. Here, Allah uses khabeer - knows all that you do.
 - c. Vision can be illusory - only 1 sensory perception. Khabeer is when you process all the data from all of the various senses (eyes, ears, etc.). Knowledge is more powerful than sight.
3. Day of Mutual Exchange - youmit-taghaboon:
 - a. Ghabn: if you are earning something and there is an exchange where one person's gain results in another's loss (zero-sum transaction), then the two competing parties are in opposition to each other.
 - b. Real success/loss is in the Hereafter. Any success/loss in this life is of no real meaning.
 - c. Success is for those who believe in Allah and do good deeds, and results in forgiveness and jenna.
 - d. Two categories of those who fail and enter into the Hellfire:
 - i. Recall Imaan has two elements (noor 'ala noor):
 1. Testimony of human nature/pure fitrah and intellect.
 - ii. Light of wahi/revelation.
 - iii. Those who reject (kafaroo) - suppress the inner testimony of his own nature.
 - iv. Those who deny (kathaboo) - when the call of wahi comes from a Messenger/Prophet, they declare it a lie and deny the revelation. For example, the Qur'an tells us that the Jews recognized the truth Muhammad (SAWS) brought like they recognize their own sons - but they still rejected it.
 - e. Side note on the permanency of the hereafter: Allah describes one's state in the hereafter with the phrase: Khalideena feeha abadan
 - i. Khalideena already means forever, but human imagination is limited. So Allah adds abadan to strengthen the effect of eternity.
 - ii. In almost every case, this phrase is used to describe both paradise and hellfire.
 - iii. There are two exceptions - where the 'abadan' is not included in the discussion of hellfire.
 1. Here, in Surat at-Taghaboon, ayat #10 and Surat al-bayinaat.
 2. This creates a simultaneous contrast - abadan is used for jenna but not for hellfire.
 3. On this basis, ibn Arabiy (scholar now espoused by the sufis) and ibn Taymiyyah (scholar now espoused by the salafis) both agree that jenna is eternal and hellfire is not eternal - hellfire will eventually end.
 - iv. However, this is against the common consensus and 'aquida of ahlil sunnah wal jama'at.

F. Imaan bil-Qadr:

1. 5 references to Allah being all-knowing:
 - a. Ayat # 1: 'Hua 'ala kuli shay'in qadeer' - 'He is all-powerful'.
 - b. Ayat # 2: 'Wa Allahu bimaa ta'lamoona baseer' - 'And Allah Sees of all that you do'.
 - c. Ayat # 4: 'Wa Allahu 'aleemun bithatis-sudoor' - 'And Allah knows what is in your breasts' - subconscious.
 - d. Ayat # 8: 'Wa Allahu bimaa ta'lamoona khabeer' - 'And Allah knows (is aware) of all that you do'.
 - e. Ayat #11: 'Wa Allahu bikuli shay'in 'aleem' - 'And Allah is the knower of all things'.

2. Imaan bil-Qadr is the logical consequence of ‘Allahu ‘ala kuli shay’in qadeer’ and the divine attributes of “Al-Azeez” and “Al-Jabbaar”.

a. Everything happens by the will of Allah. Therefore, can’t do anything unless Allah has decreed it to happen.

b. However, we also reject the notion of predestination – that man’s destiny is already decided before he is even born. Because, the Qur’an tells us that man has free choice.

II. 2nd ruku’: ayaat 11-18.

A. Structure: description of true Imaan – the fruits of Imaan.

1. Ayaat 11-15: Results/Fruits of Imaan.

2. Ayaat 16-18: Strong call to obey Allah and show shukr to Allah for all that He has given and all that He promises to the believers.

B. Overview of Characteristics of a Mu’mín:

1. Surat Ali-‘Imraan: Islamic activist – Islamic Fundamentalist. External activities geared towards making Islam supreme.

2. Surat an-Noor: Introspective activities – spiritual characteristics.

3. Surat at-Taghaboon: Mu’mín mentality/worldview/ideology. The intellectual understanding of a Mu’mín. Specifically, Surat at-Taghaboon is the most profound surah detailing the Mu’mín character regarding the following 4 aspects of Personality:

a. How one responds to external events – either pleasant or unpleasant. Either from a natural calamity or from humans.

b. What comes out of the deeds and actions of a person.

c. How to conduct human relations (family, tribe, nation, humanity, etc.)

d. How to deal with physical needs and the material world (shelter, food, security, etc.).

4. We should use these criteria to measure our Imaan. – do we have real Imaan and what is the intensity of our Imaan. If we fall short of embodying these characteristics then our Imaan is lacking and we need to strengthen our Imaan.

C. Characteristics of Mu’mín Mentality:

1. Response to external events: ayaat #11

a. Believers recognize and accept that no affliction can befall them without the permission of Allah.

i. ma Asaaba – translated as affliction, but actually the word covers both good and bad events that may occur to you either from natural occurrences or human action.

ii. Mu’mín surrenders himself completely to the will and pleasure of Allah.

1. If it is something that is difficult, know that it is necessary for you and that there must be some good in it for you – though you may not see it.

α. Surat al-Baqara: ‘it may be that you dislike something but it is good for you, or that you like something but it is bad for you.

β. No complaint, no sorrow, no grief, no fear - Allah knows best.

2. If it is something that is pleasing, then thank Allah for it.

3. Istikhara: ask for good and resign yourself to the will of Allah.

4. Hadeeth (Imaam Tirmidhi): Prophet (SAWS) told Abdullah ibn ‘Abbas that if all the people joined hands to do something good for you, they will not be able to do so unless Allah wills it. And if they all join together to do harm to you, they will not be able to do so unless Allah wills it.

5. Du’a: La hawla wa la quwata illa billah – fear only Allah.

6. Hadeeth (Imaam Muslim): Prophet (SAWS) said to Abu Hurairah – if something bad happens to you, never say ‘if only I had done xx this would never have happened to me; but say this is from Allah. To say the word if is the beginning of the action of Shaitan.

iii. Surat al-Hadeed, ayaat 22+23: Gauge the strength of your Imaan by how you react to external events (note, we will discuss this in more detail when we study surat al-Hadeed).

1. Whenever something happens to you, you will definitely have some reaction.

2. The weaker your Imaan, the greater will be the range of emotions you experience. Like a pendulum swinging from 1 extreme to another extreme. Those who have strong Imaan will have more stability – inner peace.
- iv. Whatever happens comes from Allah. However, if the agency through which some calamity has come to you is through the misdeeds of someone else (someone has wronged you), then you still have to punish the wrongdoers.
 1. The wrongdoer is still responsible for his actions
 2. The harm is permitted to afflict you by Allah, but it is through the wrongdoing of someone – who must be punished.
- b. Whoever believes in Allah, Allah guides his heart. To what?
 - i. To being pleased with whatever Allah has destined for you.
 - ii. ‘radhi Allahu ‘anhu wa radhuan’ – Allah is pleased with them and they are pleased with Allah.
 1. Surat al-Maida, #119
 2. Surat xxx, #100
 3. Surat xxx, #22
 4. Surat al-Mujadilat, #22
 5. Surat al-Bayinat, #xx
2. Obedience to Allah and His Messenger: ayat #12.
 - a. Obedience must be **total**:
 - i. Rituals: Whatever you say, do, and act must be in submission to Allah. Every limb must be in submission and ‘ibadaat to Allah.
 - ii. Iqaamat ud-Deen: Allah orders us: “In Iqemu Deen” – Establish the Deen. We cannot be content to limit our ‘ibadat to the rituals of Islam, but must exert oneself, spend money and life to establish the Deen of Allah – so that your obedience can be total.
 1. Imaan cannot be complete unless you are struggling to establish the Deen of Allah.
 2. Surat al-Baqara, ayat #xx: do you accept a part of the Book and reject another part. There is no result except that they face extreme humiliation in this world and on the Day of Judgment they face terrible punishment.
 3. If the sahaba had to sacrifice their lives for the Deen of Allah, do we think that we can avoid the same? Do we think that our lives are more precious than the lives of the sahaba?
 - iii. Allah doesn’t need our ‘ibadaat and praise. He is always being praised. The obedience is for our own benefit.
 - b. Idee’ou: obey – implies obedience out of your own inclination.
 - i. Obedience should not be forced. If you obey the shar’ia without this inclination, then you don’t have real imaan. Even if we don’t understand the wisdom behind some shar’ia laws, we must have faith in the wisdom of Allah and His messenger.
 - c. If you turn away, know that the duty of the Messenger is only to convey the message plainly. You will be held responsible for rejecting the message after it was conveyed to you.
3. Tawakul ‘ala Allah - Trust in Allah: ayat #13.
 - a. Don’t have trust in any person or any thing.
 - b. water doesn’t quench your thirst, it is only by the permission of Allah that the water works. Similarly, you will not be able to drive your car unless Allah permits it.
 - c. Hadeeth: every morsel of food, as it passes through one’s throat, asks Allah ‘should I become energy for this person or should I become poison for this person?’.
 - d. Use the best means available, but don’t depend on the means. Depend only on Allah.
 - e. Battle of Hunain: the Muslims came with an army of 12,000 soldiers (10,000 from Medina and an additional 2,000 from Mecca who joined after the conquest of Mecca). The opposing force had an army of 10,000 soldiers – first battle in which the Muslims outnumbered their enemies.
 - i. The thought came to the minds of some Muslims that there was a time when an army of 1,000 could not defeat 313 (Battle of Badr). Now they numbered 12,000 and became confident in

their numbers. Thought that their strength came from their numbers – material means instead of from Allah.

ii. Hunain attacked and routed the Muslims, at which time Muhammad (SAWS) rallied 300 Muslims around him calling “I am the Prophet of Allah and grandson of Abdul-Mudtalib, come to me”. This small force, with the help of angels defeated the 10,000 man army of the Hunain.

iii. Allah taught the Muslims not to depend on their physical means, but to put their trust solely on Allah. Do whatever you can with the means available to you, but put your trust in Allah alone.

f. Surat al-Kahf – never say I will do something tomorrow without saying Insha’Allah.

4. Mu’min’s approach to social relations: ayat #14.

a. ‘Some of your spouses and children are enemies for you’ or ‘in your spouses and children are (potential) enemies for you’.

i. Your wealth and offspring can be a fitnah to you.

1. Fitnah: something that is tested. For example, test to see if something is real gold.

2. Allah sends us trials to test us – to see if we really believe in Allah and the Akheera.

3. Do we spend our wealth for the pleasure of Allah, to establish His Deen or for vain pursuits.

ii. First concern for your children is to save them from the hellfire.

1. Surat at-Tahreem, last ayat.

α. If you really believe in the Day of Judgment, then you will raise your children up to be slaves of Allah – rather than to achieve worldly success.

β. Allah has sent you children as a test – to see how you raise them. The way you raise them will testify to what you really believe in.

b. Love of Allah should be absolutely supreme.

i. If the love for someone else challenges you love for Allah, then this may take you away from the injunctions of Allah (shar’ia).

ii. If you are thrown into the hellfire because your love for someone drove you into haram, then that person has become an enemy to you.

iii. Therefore, if you really have imaan and believe in the Day of Judgment, then anyone for whom you have love is a potential enemy.

iv. Surat at-Taubat, ayat #24: if you love your parents, sons, siblings, spouses, relatives, wealth, business, homes more than you love Allah and His Messenger and fighting in His cause, then wait for the final judgment – you will get a very strong punishment. Allah will not guide to the right path people who are motivated by other than Allah.

c. But family at home should be a place of love and affection.

i. forgive them, overlook and cover their faults. Allah is forgiving and merciful.

ii. But, be on alert for yourself – that you don’t slip into haram because you are motivated out of love for your family.

1. Esau (AS) is reported to have said in the bible, ‘be cunning as a serpent but be harmless to others like a dove’.

d. Why are offspring and wealth mentioned in both ayaat 14 + 15?

i. hope for the future – just as you save money for the future, one similarly hopes that his children will take care of him when he is old.

ii. But you should have trust in Allah – not your wealth and children.

D. Forceful call to action: four actions are specified - ayat 16+17.

1. Have Taqwa of Allah as much as you can.

a. God-consciousness

i. Have fear and love for Allah (don’t want to disobey Allah out of fear of His punishment but also because you don’t want to disappoint Him).

ii. Prophet (SAWS) said taqwa is in the heart.

b. Result of Imaan is taqwa – when imaan permeates throughout a person, the manifestation of this Imaan is taqwa – piety and God-consciousness.

- i. For example, when the final command that wine is haram came in surat al-Maida, ayat #93, the companions became very concerned that they used to drink the negis wine. (like when the change of Qibla came). – taqwa was the driving force for a mo'min.
- ii. 3 stages of religious activity – form Hadeeth Jibreel:
 1. Islaam: say shahada (i.e. Bedouin Arabs – not believers, only Muslims).
 2. Imaan:
 3. Ihsaan: when Imaan reaches the level that you live as if you are seeing Allah with your own eyes, or at least know at all times that Allah is seeing you (taqwa).
- iii. Obey, then have taqwa, believe and do good deeds, then again have taqwa and believe and again have taqwa and do good deeds with ihsaan.
- c. 'As much as you can' – try to remain conscious of Allah at every moment.
 - i. When surat Ali-'Imraan, ayaat #102 was revealed – 'attaquu Allah haqqa tuqaatihi' (have taqwa of Allah as much as is His right – some of the companions became very concerned. How was it possible to have the true level of taqwa, as much as is Allah's right.
 - ii. Allah then sent this revelation in Surat at-Taghaboon, ordering the believers to have taqwa – as much as you can. Great relief to the sahaba.
 - iii. Even the Prophet (SAWS) couldn't meet the rights of Allah – in a hadeeth the Prophet (SAWS) is reported to have made the du'a saying 'I couldn't know You as is Your right to be known, I couldn't fulfill the worship of You as is Your right to be worshipped'.
2. Listen and
3. Obey: actually two separate acts, but constitute 1 organic whole.
 - a. Both terms are generally used together, constituting 1 organic whole. The phrase is repeated several times in the Qur'an:
 - i. Surat al-Baqara, #285
 - ii. Surat an-Nisaa, #46
 - iii. Surat al-Maida, #7
 - iv. ?? Surat an-Noor, #51
 - b. Essential and inevitable part of Imaan:
 - i. If you believe in Allah then listen and obey
 - ii. If you believe in Muhammad as the Messenger of Allah, then listen and obey.
 - iii. Qur'an (Surat al-Ahzab?): 'it is not for a believing man or woman that when Allah and His messenger have decided something, that they have any other choice/option.
 1. Whenever a command comes, no option but to obey – military discipline.
 2. Whoever disobeys has gone astray.
 - iv. Surat an-Nisaa', #65: Nay, by your Lord, they can never be a mu'min until they accept you as the final authority in all matters which arise among them, and then they shouldn't find any ill-feeling in their hearts regarding the judgement you have passed.
 - v. Hadeeth: none of you can be a mu'min unless his desires/wishes become subordinated to what I (the Prophet) have brought (shar'ia/book).
 - vi. Hadeeth: whoever declares halal something which the Qur'an has declared to be haram, he has no faith in the Qur'an.
 - vii. Qur'an: When Haj was declared to be mandatory upon whoever could afford it – they had to do it, it is now fard. If, after being able to perform Haj, you do not do it, it is a sign of Kufr.
 - viii. Hadeeth (al-Harith): Prophet said I order you to do 5 things (In another narration, the 'Prophet said Allah has ordered me to order you these 5 things):
 1. Jam'ah
 2. Listen
 3. Obey
 4. Hijra
 5. Jihad fi sabeelillah.
 - c. To whom is the listening and obeying?
 - i. Essentially, obedience is for Allah and no one else. Obey Allah directly by following the Qur'an.

- ii. But in practice, the message is conveyed through messengers, so we must obey the messengers. Allah says that whoever obeys the Messenger of Allah is obeying Allah.
1. Responsibilities of the Messenger of Allah: Messengers are the medium through which Allah conveys His revelation/commands to us. The Prophet (SAWS) had the following responsibilities:
 - α. Convey the message
 - β. Head of State
 - χ. Community Leader
 - δ. Commander-in-chief
 - ε. Chief Justice
 2. Commands from the Prophet (SAWS): where did Muhammad (SAWS) derive the authority to command the believers
 - α. Verbal revelation from Jibreel – Qur'an, Hadeeth Qudsi.
 - β. Inspiration – dreams, etc? Note the dreams of the Prophets are revelation:
 - Prophet (SAWS) received revelation to perform 'umra through dream.
 - Ibraheem (AS) received revelation to sacrifice his son, Isma'eel, through dream.
 - χ. Personal Judgment.
 - Companions used to inquire of the Prophet (SAWS) whether certain decisions of his were derived from revelation from Allah or from his own judgment. If the decision stemmed from his own judgment, the Prophet (SAWS) would take the counsel of his companions and sometimes accepted their advice
 - Battle of Badr – Prophet (SAWS) was advised to move the camp to a more strategic location.
 - Battle of Uhud – Prophet (SAWS) was of the opinion that it would be wiser strategy to defend in Medina while companions wanted to meet the enemy on the field of battle. Prophet (SAWS) again accepted the opinions of his companions.
 - Servant of A'isha (Baghera?) was married to a slave. When A'isha freed her servant, the free-woman wanted to divorce her slave husband. The husband loved his wife dearly and asked the Prophet (SAWS) to advise the free-woman to keep her marriage. The Prophet (SAWS) agreed and advised the woman accordingly. She then asked whether this was an order from the Prophet (SAWS) or merely his recommendation. The Prophet (SAWS) responded that it was only his recommendation. Upon hearing this, the free-woman rejected the advice of the Prophet (SAWS) and divorced her slave husband.
 - Farmers used to pollinate their date trees. While witnessing this, the Prophet (SAWS) once asked why the farmers didn't leave the pollination to nature. The farmers interpreted this as an order from the Prophet (SAWS) and stopped pollinating their trees. The following harvest was lower than usual and the farmers then approached the Prophet (SAWS) with this news. The Prophet (SAWS) replied, I am human. If I tell you something about your Deen, then take it (wahi). But if it is about your worldly affairs, then you can accept or reject it. You may know more about your own worldly affairs than I.
 - If the matter was concerning something that was haram/halal or represented a major issue, then if the Prophet (SAWS) made an error in judgment, Allah (SWT) corrected him. If he (SAWS) was not corrected, then it means that Allah (SWT) affirmed the Prophet's (SAWS) judgment on the matter.
 - After the battle of Badr, the Prophet (SAWS) and his companions debated on how to handle the prisoners. The Prophet (SAWS) accepted the advice

of Abu Bakr that they should ransom the prisoners. Allah (SWT) sent correcting the Prophet's judgment on the matter.

- Allah (SWT) corrected the Prophet (SAWS) for dealing leniently with the munafiqeen who wanted to avoid going to battle (tabuk?).

3. The message conveyed by Muhammad consists of two parts – Qur'an and Sunna. Sunna is derived from inspiration and personal judgment of the Prophet (SAWS).

α. People who claim that they believe only in the Qur'an and don't need hadeeth/sunna are committing a major error. Often, this is a convenient excuse to follow the Western lifestyle.

- Hadeeth (Abu Daud & others): Prophet (SAWS) said, I have been given the Qur'an and another thing which is like it. I fear there will be a person who will say 'I believe only in the Qur'an – whatever is haram in the Qur'an is haram, whatever is halal in the Qur'an is halal'. But Allah has given more through the Prophet.
- Hadeeth: Prophet (SAWS) said, beware of the person sitting on his couch and he will say about something that I (Muhammad) say is haram that it is not in the Qur'an.
- For example, the Qur'an specifies that a man cannot wed two sisters simultaneously. The Prophet (SAWS) added that a man can't wed a woman and her aunt/niece (paternal or maternal) at the same time.

4. Obedience to the Messenger of Allah: Surat an-Nisaa', #64: 'Allah never sent any Messenger but that he should be obeyed'. So obedience to the messengers is with the permission of Allah.

α. Surat as-Shu'raa: 8 times, 8 different messengers tell their people to have taqwa of Allah and obey me (the messenger).

β. Hadeeth (Imaam Bukhari): Prophet (SAWS) said, all of my umma will enter jenna except those who refused to enter. Companion then asked, who would refuse to enter. Prophet (SAWS) replied, whoever obeys me, he will enter jenna. Whoever disobeys me, it is as if he refuses to enter jenna.

iii. Listen and obey your Islamic leaders – Islam must include listening and obeying. There is no time when a Muslim can be without listening and obeying.

1. Obedience to Islamic leader in an Islamic state – Khilafa 'ala manhaj an-Nabua.

α. During time of the Prophet (SAWS), he was the leader of the umma and obedience was unconditional.

β. After his death, the responsibility of listening and obeying was transferred to the khaleefa 'ala manhaj an-Nabua – Followers of the Prophet.

- Must live in an Islamic state where sovereignty belongs to Allah (SWT) and no laws are enforced that are repugnant to Allah (SWT). As the example of the 4 rightly guided Caliphs demonstrates, the divine sovereignty is protected by the Islamic leaders and the Muslim umma. Therefore, must obey the Islamic leaders in an Islamic state.

- This obedience was conditional on them leading within the bounds of Shari'a.

- Surat an-Nisaa', ayat #59: this is the most comprehensive ayat on listening and obeying. Identifies 3 authorities for listening and obeying (Allah, Prophet, and appointed leaders). From this ayat, we understand that obedience is unconditional to Allah (SWT) and to His Messenger (SAWS) – the word Idtee'u precedes both authorities. However this word is conspicuously absent from the third level of authority – the Islamic authorities. For them, the obedience is conditioned on them leading within the bounds of Shari'a.

- As long as they serve within the bounds of the Shari'a, the obedience to the Islamic leaders should be with the same discipline and earnestness as one would obey the Prophet (SAWS).
- For example, when Abu Bakr accepted the responsibility of being the khaalif, he told his companions 'if I am on the right path, you must obey me; and if I go astray it is your duty to correct me.'
- 2. If you are not in an Islamic state, then you must obey the jam'ah that is striving to create an Islamic state.
 - α. Haram to live in a non-Islamic country.
 - Lahul-Mulk – to Allah (SWT) alone belongs the dominion/sovereignty.
 - In non-Islamic countries, the sovereignty of Allah (SWT) has been usurped – living in shirk.
 - Cannot be practicing Islam in a non-Islamic state because obedience must be **total**, but non-Islamic countries enforce laws contrary and repugnant to the shari'a of Allah (SWT).
 - Might be eating halal meat but the air you breath is haram.
 - β. If you are living in a non-Islamic country, the only expiation for you is to exert your full energy and resources to establishing the Deen of Allah.
 - For this, you must have a party –organized structure to institute change at the social level.
 - In this case, the listening and obeying is to the ameer of the party.
 - You may not succeed in establishing Islam, but if you are sincere in your struggle, then you will be successful on the Day of Judgment.
- d. Institution of Bai'yah – listening and obeying
 - i. Bai'yah is a pledge between man and Allah (as described in the Qur'an – surat al-xxx). However, the act is taken between man and Prophet (SAWS) or Islamic leader.
 - ii. Hadeeth (Bukhari & Muslim): We pledged ourselves (gave our bai'yah) to the Messenger of Allah that:
 - 1. we will listen and obey
 - 2. in difficulty and in ease
 - 3. whether we feel inclined to do it or we have to force ourselves to do it
 - 4. even if others are preferred over us (in leadership over us)
 - 5. shall not quarrel with those in leadership. – (unless you see clear proof that something is wrong).
 - iii. Hadeeth(xxx): Prophet (SAWS) said, Whoever obeys me, obeys Allah. Whoever obeys those whom I have put in leadership, obeys me.
 - iv. Hadeeth (Muslim): narrated by Abdullah ibn Omar – whoever dies and there is not the bond of bai'yah around his neck, he has died the death of jahiliyyah.
 - v. *Editor's Comment: But not every single Muslim was required to give bai'yah to the Prophet (SAWS)?*
 - vi. Now, recall the hadeeth where the Prophet (SAWS) orders us to do 5 things (Jam'ah, listening, obeying, hijra, jihad fee sabilillah). These 5 things are primarily to establish and extend the Deen of Allah versus the 5 pillars of Islam which constitute the rituals of the Deen (pillars are to support the building – Iqaamat ud-Deen is to raise/construct the building).
 - vii. Note that the Prophet (SAWS) first took bai'yah at 'Aqaba as he was beginning the preparations to make hijra to Yathrib – at which point Muslims initiated active resistance against the mushrikeen of Qur'aish and began building the Deen of Islam – in this way, bai'yah was the institution that bound the muslims into a disciplined party capable of waging active resistance and war against the taghut society.
 - viii. The Prophet (SAWS) continued to employ the institution of bai'yah to strengthen the commitment of Muslims at times of distress (for example the Treaty of Hudaibiyah).

- ix. Note that the khulafa rashideen continued with the institution of bai'yah that the Prophet (SAWS) established as the means of securing the allegiance of the Muslims.
4. Infaaq: spending of your bodily resources (time and energy) and financial resources in the cause of Allah.
 - a. Equal to 'jihad fee sabilillah bil-amwalakum wa anfusikum' – struggle in the path of Allah (SWT) with your wealth and your selves (time).
 - b. 2 kinds of spending for the pleasure of Allah:
 - i. sadaqat & zakat – recall ayat al-birr
 - ii. Infaaq – spending for the Deen of Allah, to propogate Islam and to support/participate in jihad fee sabilillah (includes time, money).
5. *Editor's Comment: Common thread behind these 4 actions is that Allah (SWT) is calling us to 'give a beautiful loan to Allah'.*
 - a. *Qardan Hassanaan can include giving up from your passions, freedom/independence, time and wealth fee sabilillah. In other words, there is the individual jihad against your nafs, but then there is the act of channeling you passions, freedom, time and wealth into the establishment of Allah's Deen. It is when we channel these resources fee sabilillah that we are making a beautiful loan to Allah (SWT).*
 - i. *Taqwa of Allah (SWT): give up your vain desires and train yourself to desire that which pleases Allah.*
 1. *Qur'an: 'Allah has ordained fasting in the month of Ramadan so that you may receive Taqwa'. The word saum (fast) was used by the Arabs to train their warhorses for battle. Saum is training for us so that we have taqwa of Allah.*
 2. *Taqwa should lead us to yearn to establish the Deen of Allah so that we can live in total obedience to Allah.*
 - α. *Qur'an: 'Allah loves those who fight in His cause like a cemented wall.'*
 - β. *We should give up our vain desires and replace them with a strong passion to please Allah. This cannot be completed until Allah's Deen is established. Therefore, should be passionate about wanting to establish the Deen of Allah.*
 - ii. *Listening and Obeying: give up some of your individual freedoms so that you can serve the collective mission.*
 - iii. *Infaaq: give up your time and wealth to establish the Deen of Allah.*
 - b. Allah has already given us everything – why do we need to 'loan' to Allah?
 - i. Allah calls it a good loan – to indicate that it is a higher form of Infaaq – for the establishment of His Deen.
 - ii. Allah will double, and multiply it (even up to 700 times or more) and forgive us of our sins.
 - iii. Our intention must be sincere and exclusively for the pleasure of Allah and the reward of the hereafter.
 - c. Reward of Qardan Hassanaan:
 - i. Allah (SWT) encourages us that this struggle against our baser selves is better for us – to ennoble us, keep us as the highest of creation.
 - ii. Allah (SWT) promises us the reward of succeeding in this struggle: 'Only he who is spared from his own nafs/self will be successful on the Day of Judgment'.
 1. Allah (SWT) uses the word 'yuuqa' for spared. This is the same root as the word wa qeenaa – save/protect/shield us)
 2. Allah (SWT) uses the word 'sha'ha' - ???
 3. Allah (SWT) describes success with the word 'falah' – recall selection from Surat Ha Meed as-Sajda, ayaat 30-36.
 - d. Allah assures us of the reward
 - i. Shakuur – Allah appreciates what you do seeking His pleasure
 - ii. Haleem – Allah does not judge/react immediately to give people time to repent.
 - iii. If you are spending in the cause of Allah (SWT), He will appreciate it and reward you. If you are miserly with your wealth, Allah (SWT) is forebearing and will give you time to improve.

- e. Aside – often the Qur'an draws our attention to 4 things. For example, surat al-Asr highlights 4 conditions for salvation, the last ayat of surat al-Haj, and others. This number 4 seems to have some significance, though we are not sure why.

E. Ayat # 18: summary?

1. 'aalimul ghaib wash-shahada: knower of hidden and visible
 - a. hidden: Allah, angels, Akheera, jinn, etc.
 - b. Allah knows everything you can see and everything you can't see; everything you know about and everything that you have no idea about.
2. Al-'Azeez (absolute authority) & Al-Hakeem (absolute wisdom)
 - a. In this collection of Medini surahs, 6 surahs begin with tasbeeh of Allah. In 4 of these 6 surahs, the names Al-'Azeez' and 'Al-Hakeem' are in the beginning. In two of the 6, these names are included at the end. This is one of the 2 and Surat al-xxx is the other.
 - b. These attributes should also be considered in light of how the surah begins – 'lahul mulk' – sovereignty belongs to Allah.
 - i. Emphasizes Islam as a political system.
 1. Allah is the only rightful ruler of this world, and Allah is the only one with the power and wisdom to rule this world.
 2. Anyone else who claims sovereignty is in rebellion against Allah and committing oppression in the land. It is our obligation to suppress this rebellion.
 - ii. For humans, absolute power corrupts absolutely. Therefore, political institutions have developed with checks and balances to prevent this. Allah, on the other hand, has absolute power. This absolute power is perfectly balanced by his absolute wisdom (Al-Hakeem).
 - iii. This pair of attributes are complimentary and reinforce the unity of Allah – Allah does not need others to check His power and authority. He **alone** is all-powerful and all-wise.
 - iv. *Editor's Comment: (i.e. don't need Jesus (AS) or some other savior to represent mercy/justice).*

Surat al-Qiyamah:

Preliminary Points (tathakur):

1. Recall style of the Qur'an is oratory. This is best understood with reference to the early Meccan surahs.
 - a. Orator is directly addressing the audience, and appeals directly to them. Many things are understood and not explicitly mentioned.
 - b. Orator may change to addressee with ease - even if the addressee is not present in the audience. This is immediately understood by the audience and does not need any explicit reference.
2. Style of this surah: compare with Surat at-Taghaboon.
 - a. Surat al-Qiyammah:
 - i. Early Medani surah
 - ii. 2 ruku
 - iii. almost half the length of surat at-Taghaboon but contained in 40 ayaat - very short, terse ayaat, highly rhythmic, fast flowing (like a river in the mountainous rivers-narrow but deep, and fast moving).
 1. Style changes in the following groupings:
 - a. 1st six ayaat.
 - b. Next 7 ayaat.
 - c. Next 6 ayaat.
 - d. Next 6 ayaat.
 - e. Last 10 ayaat.
 2. Rhythm has a moving effect on the audience.
 3. These orations were the primary means of conveying the message during this period - appealed to the very advanced oratory tradition in Arabia at the time and far surpassed the orations ever heard at that time or since.
 - b. Surat at-Taghaboon
 - i. Medini surah
 - ii. Almost twice as long as surat al-Qiyammah in terms of length, but contained in only 18 ayaat - longer, more (like a river in the plains - wide and not as deep, and slow moving).
3. Main subject of this surah is Imaan bil Akheera. (Resurrection, Reward according to deeds.)
 - a. Beliefs of the Quraish - initial addressees to whom these ayaat were first addressed:
 - i. Already believed in Allah.
 1. He was the sole creator of the universe - no partner in creation.
 2. In the operations of this universe, believed that Allah had helpers, deputies, etc - gods and goddesses to whom they could seek to please and therefore gain their intercession before Allah for worldly matters.
 - ii. Though some of them already believed in Akheera (but mixed this belief with gods/goddesses who would interfere on their behalf), most of the people did not believe in the Akheera. Rejected Resurrection as impossible, ridiculous notion.
 - b. This entire surah is an exposition of the Qur'anic refutation of this rejection of the Akheera - and in particular the Resurrection.

Tafseer:

1. Ayaat 1 - 6: 1st stylistic grouping.
 - a. Ayaat #1: La uqsimu bi Youmil-Qiyammah.
 - i. La - Nay! - negation of the prevailing rejection of the Resurrection.

1. Some say "La" is superfluous - but nothing in the Qur'an is superfluous.
 - ii. I swear by the Day of Judgement. - implies you don't believe it, but I swear by it that it exists.
 - iii. Prophet (SAWS) never told lie - so, the weight of the character of Muhammad (SAWS) is behind this assertion.
 - b. Ayat #2: "Nay! I swear by the accusing soul".
 - i. Everybody knows that there is a moral conscience.
 - ii. Proof that difference between good and bad is innate in human beings
 - iii. If this moral law is true, then there must be an appropriate consequence to one's act - good begets good, bad begets bad.
 1. But, not witnessed in this world.
 2. Must be a Hereafter to have final accounting.
 3. Recall surat Ali-'Imraan. - in these two ayaat, there is a summary of this argument.
 - c. Ayat #3: "Does Man think that We shall not assemble his bones?"
 - d. Ayat #4: "Yea, verily, Yea, We are able to restore his very fingers (fingertips)!"
 - e. Ayat #5: "But man would fain deny what is before him."
 - i. Insight into why man denies the Day of Judgement:
 - ii. Does not want to give up what he has - wants to continue transgressing -living his immoral life.
 - f. Ayat #6: "He asketh: When will be this Day of Judgement?"
 - i. To mock those who believe in the Day of Judgement while he denies it for his own convenience.
 - ii. Derisive question
2. Ayaat 7 - 13: another stylistic grouping.
- a. 1st gives a glimpse of what will happen on the Day of As'aah.
 - i. The sight will be dazzled (by the intensity of light.)
 - ii. The moon will be darkened - suggests a change in the solar system. All the celestial bodies are in perfect balance. Something will happen to alter the balance.
 - iii. The sun will pull the moon into it.
 - b. The response to the derisive question posed by the mushrikeen in ayat #6.
 - c. The answer is in the same tone.
 - d. This very man will say, on the Day of Judgement, where can I flee?
 - e. The only place to stay is in front of your Lord.
 - f. Will be told what he sent before him (actions in this life) and what is left behind (the effects of our deeds - good and bad deeds).
 - i. Call to Islam - will continue to get reward for all the good that your words/actions are having on the world.
 - ii. Bid'a - innovation in the Deen - the harm continues to build up even after you are dead just as the harm continues.
 - g. Alternate translation - Will be told what you put as priority #1 and what you put as priority #2.
3. Ayaat 14 - 20: another stylistic grouping.
- a. Every human being knows himself very well - has insight into where he stands. No need to tell him what he has done - he already knows it. Again reference to moral conscience mentioned in ayat #2.
 - b. Even if he puts up excuses- rationalizes his action. But he knows, within himself, that he is telling a lie.

- c. Now, the address is to the Prophet (SAWS). Allah explains how He takes responsibility for how the message is revealed.
 - i. Don't take upon yourself the difficulty of learning the Qur'an. Allah assumes the responsibility of compilation (sequence into surahs, etc.) and the memorizing of it by the Prophet (SAWS).
 - ii. Note: we follow the sequence as it was compiled by Allah - not as it was revealed.
 - iii. This is the sequence Allah has fixed for eternity.
 - iv. Allah also assumes the responsibility of explaining the Qur'an.
 - 1. Verbal Revelation - of Qur'an
 - 2. Inspiration that the Prophet conveyed to us through the hadeeth.
- 4. Ayaat # 21-25: Description of Youmil-Qiyammah.
 - a. Note: ayat # 20 is transition to the subject matter discussed in this stylistic grouping, even though it belongs to the previous grouping in terms of stylistic form.
 - b. Now, the address is in the 2nd person. Oh you people (of Quraish, of Arabia, of the world).
 - i. You reject the message because you love this life and neglect the Hereafter.
 - 1. Dunya: near. The pleasures of this world are immediate. Immediate gratification. All losses are immediate, all pleasures are immediate.
 - 2. Akheera is something that is far off.
 - 3. Note: Generally perception that wise people are those who work for the future - within this life. Put off current consumption to benefit later. But true wisdom, is that you work for the life of the Hereafter.
 - 4. Hadeeth: The really wise person is one who subdues his animal instincts and he is working for the life in the Hereafter.
 - a. Master of his own passions.
 - b. Spends this life for the Hereafter.
 - 5. Most of us are totally engrossed in this life. Spend our time and energy in securing better dunya.
 - a. Look at the ratio of proportion: Each one of us must ask the question how much of our time is spent for this world and how much for the Hereafter.
 - b. Where are our priorities. Then you will know what you really believe in and what you are really working for.
 - c. All human beings started from Adam to the last living human will be standing before our Lord.
 - d. Many faces on that day will be fresh.
 - i. Looking forward to this and will be looking towards their Lord.
 - 1. Some mufasireen say that the believers will be given a glimpse of their Lord - at least some grace of Allah will be apparent to them. Israr Ahmed agrees with this tafseer.
 - 2. Other mufasireen say they will be waiting to see Him. Looking forward to meeting him.
 - e. Others will have despair, disappointment, fear.
 - i. The resulting judgement is already written on their face - because he already knows what he has been doing - ayat #14 witness against himself.
- 5. Ayaat 26-30: Another stylistic grouping.
 - a. Death - personal day of judgment. No longer have the opportunity to do anything for the Hereafter.

- i. Life comes to the throat - when the last breath reaches the throat. Death is the preamble to the Day of Judgement. Happens to every one of us.
 - ii. Prophet said: When someone dies, his personal day of Qiyammah has arrived.
 - b. Is there any wizard - when physician, doctors, etc. declare that there is no hope of survival for this patient, then even the most rational people may look for some wizard, enchanter, etc. to cast some spell or enchantment to preserve their life.
 - c. And know the person is sure that his death has come.
 - d. Agony heaped upon agony. - realizes all of his sins.
 - e. Will be pushed towards your Lord - will be compelled to go to your Lord, whether you like it or not.
6. Ayaat 31 - 40: Final stylistic grouping and consists of 1 ruku'.
- a. Now the address returns to the third person.
 - b. Description of those who reject the message.
 - i. He neither sadaqa - trusted in His Lord nor prayed to His Lord.
 - 1. Sadaqa - verified/testified to the truth. Refused to accept, testify, or affirm the truth.
 - 2. 1st thing after Imaan is to pray.
 - ii. Instead, he declared it falsehood.
 - iii. Returned to his family with arrogance.
 - c. Ayat # 34+35:
 - i. Some translations: Woe to thee, and again woe to thee.
 - ii. Other translations: You are coming nearer and nearer to death and the Akheera.
 - iii. If you deny it, you still can't escape the reality that you will meet your Lord.
 - d. Does man think that he will be left as something useless.
 - i. Man is masterpiece of Allah's creation, before whom Allah ordered all of creation to prostrate.
 - ii. Can he really be left aimlessly, without any use.
 - iii. Creation of Man:
 - 1. Was he not just a droplet of tiny sperm fluid
 - 2. Then a leach-like creature attached to his mother.
 - 3. From this, Allah shaped and fashioned man - all of the great men Prophets, thinkers, etc.
 - 4. Made into pairs, male and female.
 - e. The argument now concludes: If Allah created you from a droplet of sperm, and created all of this world, including all the great powerful humans, how can you think that He cannot bring life to the dead.
 - f. Should reply on reciting this: "Balaa, inna Allah 'ala kuli shai'an Qadeer wa nahnu 'ala thalika minas-shahadeen." Why not, truly Allah is all powerful and we testify to that.

Introduction - Section III:

Introduction to 'Amilu Salih:

I. 'Amilu Salih - 2nd condition for success outlined in Surat al-Asr.

II. Linguistic analysis:

A. 'Amilu vs. fi'il:

1. fi'il: any activity or action, whether voluntary or involuntary, whether requiring any effort or not.
2. 'Amil: any voluntary action, with a purpose, and requires effort. Becomes tiresome for the person.
 - a. Surat al-Ghashi'at: 'amilatun nasia'at -tiresome work, entails hard work and effort.

B. Salaha - something which has the potential for progress, thriving, improvement. Something useful, productive, appropriate.

C. 'Amilu Salih: effort, endeavor, labor needed to do the following:

1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
2. Healthy Family life - basic social unit. Man & woman join together and form a family.
3. Build a healthy society - concept of social values differs significantly across different cultures/societies.
What is the concept of social values and social evils which must be eradicated.
4. Establish a healthy and just social order - keep the Muslim umma united and strong.

D. Note: Effort starts from the individual. If the individuals are strong, the society will be strong. But if the individuals are impulsive and corrupt, then the society will reflect this.

E. Now, we limit 'Amilu Salih to the rituals of worship (salat, zakat, saum, etc). Originally, when wahi started coming, there was no salat, no zakat, no saum (15 years there was no saum), no haram. But the 'amilu salih was there - strengthening of the character of the Muslims - from the very beginning (Surat al-Asr was one of the earliest revelations).

1. Need to rethink our basic terminology of the Qur'an b/c our concepts will ultimately come from the basic terminology.
2. Ayat #10 - Surat al-Fatih: memorize it! - comprehensive ayat with deep philosophical significance.
 - a. Kalimu tayib: What you are believing, should be correct - sound thinking, correct philosophy/ideology. If the thought/beliefs/ideology are correct, can potentially reach to Allah.
 - b. Also need the 'amilu salih - needs effort to propagate it. Muhammad (SAWS) had to go through hard effort. After 10 years of the hardest effort, only 150 people accepted the Message of Muhammad (SAWS).
 - c. Correct thought + hard labor -> leads toward Allah.
 - i. Hard labor to build the human character, strong family life, healthy society, just social order.

Surat al -Mu'minoon & Surat al -Maarij:

Preliminary Points (Tathakur):

- I. Two very similar Qur'anic selections.
 - A. One part of the Qur'an explains the other.
- II. 'Amilu Salih: effort, endeavor, labor needed to do the following:
 1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
 2. Healthy Family life - basic social unit. Man & woman join together and form a family.
 3. Build a healthy society - concept of social values differs significantly across different cultures/societies. What is the concept of social values and social evils which must be eradicated.
 4. Establish a healthy and just social order - keep the Muslim umma united and strong.
- III. The next two lessons focus on the first level - Qur'anic foundations of character development of a Mu'min.
 - A. Lesson 1: Surat al-Mu'minoon & Surat al-Maarij - foundations of Mu'min character.
- IV. Lesson 2: Surat al-Furqaan - portrait/picture of a fully developed, mature mu'min personality.

Tafseer:

- I. Success to the Believers: - Surat al-Mu'minoon, ayat #1.
 - A. Qur'anic terms for Success:
 1. Rushd:
 2. Fawz:
 3. Falah: most common word for success in the Qur'an - muflihoon.
 - a. Already encountered this in surat at-Taghaboon - whosoever is saved from the greed of his nafs/self is successful.
 - b. Linguistic origin: note words beginning with 'fa' have the meaning of breaking, splitting, being separated.
 - i. Fala~~h~~a - to cut
 - ii. Falaqa - for seeds when they open
 - iii. Fajr - the splitting/cutting of the darkness with the first rays of the sun
 - iv. Faraq - to separate/divide.
 - v. Fatil/futool - gap
 - vi. Fatara - to break. Iftar - to break the fast
 - vii. Faqqa - to untie the bondage (of slavery)
 - viii. Fajj - deep valley between two mountains
 - ix. Farah - when someone is bursting with happiness
 - x. Falah: Root of the word is farmer - tiller of the land breaks the earth with his plow. Literal meaning is to cut open something.
 - B. Basic philosophy of the Qur'an is that the human personality is a compound personality - have two components.
 1. Physical/Animal Component.
 - a. Preservation of the species
 - b. Preservation of the self
 - i. Live together
 2. Spiritual/Angelic/Divine Component.
 - a. Surat al-Hijr and Surat as-Sad: Allah blew His spirit into man.
 - b. Inclines towards Allah.
 - c. This is the 'self' - "I" and "My". Who is the "I" who possesses the body?
 3. Surat al-Hashr: Don't be like those who forgot Allah, and Allah made them unmindful of their own selves. Verily, such people are the morally low people, the wrong-doers.
 - a. Does anybody forget his own body? To fulfill his bodily needs - eat, sleep, etc. Nobody is forgetful/unmindful of his animal body.
 - b. Which self have they forgotten? The real self, the ruh within them. The divine component of their existence.
 - c. This inner self is wrapped in the cloak of the animal body. Man in his ignorance identifies himself with his material cover. But his real self is the ruh.
 - d. Hadeeth: Wisdom is the lost property of a Mumin. He has right over it and should take it wherever he finds it.

4. On the basis of Adam's (AS) divine essence, Adam was made the khilafa on earth. Not on the basis of his animal nature, but on the basis of his spiritual nature. All the angels prostrated before Adam.

a. Today, see man as a quantitative difference - just more intelligent and advanced than other animals.

b. But, there is a qualitative difference as well, and this is the most important distinction of man - man has the ruh of Allah within him.

i. Just as the body needs rest and food to rejuvenate the body, the spirit of man needs the word of Allah to rejuvenate the soul. Just as the body needs material satisfaction to rejuvenate it, the spirit needs spiritual sustenance - the word of Allah.

5. Falah - Just as the seed must split for the plant to begin to grow, so must we split the human personality, the animal and spiritual components. Every human has a pearl inside, but he doesn't know how to open the knots of the shell. The believers have opened the knots and begin to develop the personality.

C. Creation of Man - apparent contradiction in the nature of man - surat al-Ma'arij:

1. Weak aspects of Human personality:

a. Surat al-Ma'arij, ayat #19: "Lo! Man was created anxious/weak of determination/impatient".

b. Surat an-Nisa'a, ayat #28: "Man has been created very weak".

c. Surat al-Anbiya', ayat #37: "Man is created so that he is always in haste" - man is always in haste.

2. Strong aspects of Human personality:

a. Surat at-Teen- "We created man in the best of creation"

b. Surat xxxx

c. Surat xxxx

3. How to resolve this contradiction: Human personality is a compound personality.

a. Spiritual aspect is the supreme of creation. On that basis, all the angels were ordered to prostrate before man.

b. Material existence of man has all the weaknesses.

i. Manifestation of this weakness is given in the next two ayaat:

1. Ayat #20: When something bad/calimity happens to him, he shouts in lamentation - weeps and cries.

2. Ayat #21: When some good comes to him, he wants to with-hold it - greedy. Doesn't want to share it with anyone.

ii. Need to overcome this weakness, to consolidate and build the character. To strengthen the will. Develop the inner personality, the spiritual aspect. The weaker, animal component must be overpowered by the spiritual aspect. This is falah.

iii. Achieve Falah/Success by building the proper spiritual personality.

V. How to construct the personality of the true Believers. Note, to build the physical body, must go through strenuous exercises to build up the muscles and build coordination. Similarly, there must be spiritual exercises needed to build the inner personality -the spiritual sense.

A. Exercises described in Surat al-Mu'minoon:

1. Salat: Begins and ends with Salat (ayaat 2 & 9)

a. Character building, according to the Qur'an, is first and foremost built on salat.

b. Root of Salat:

i. Sad, Lam, Wow: 'to face someone'

ii. Sad, Lam, Ya: 'to get the warmth.'

1. 'yuslaa naar al-kubara' - burn in the big fire.

2. 'tastaluu' - to get the warmth, if sit next to fire, will get warmth from the fire.

iii. Join these two:

1. In salat, stand face to face before your Lord.

α. Innee wajahtu wajhi 'ala lathee fadtara samawati wal ard haneefa, wa ma inna min al-mushrikeen - I have turned my face/attention in the direction of my Allah, who has created the heavens and the earth, and I am not one of the mushrikeen.

β. Iqbal - salat is when the small ego (the small 'I am' - 'inna') comes face to face with the big ego (the big 'I am' - 'Allah').

χ. If the Sirat is coming out of the depths of your heart and the concentrated consciousness of your mind, then the Sirat is the mi'raj of the mu'mineen - the highest ascension of the believers.

δ. Hadeeth al-Qudsi - when recite surat al-Fatiha, dialogue with Allah.

2. Final result of the true salat, is the warmth that comes to your spirit.
 - α. Just as the body gets cold as it dies, so does the spirit cool down as it loses life. Salat is that which revitalizes the soul and brings warmth/life to it.
- c. Khushu'a: ayat #2. Begins with inner quality of prayer.
 - i. Those mu'minoon have discovered their true selves are the ones who humble themselves in their prayers.
 - ii. Not only their body is bending down, but their inner selves as well (their 'inna'). Their whole inner personality is being humbled before Allah.
- d. Hafidhuun: ayat #9. Ends with the outer/formal part of the prayer
 - i. Observe the correct time, correct rules, etc.
 - ii. Hadeeth: Bedouin came and prayed his salat hastily. Prophet (SAWS) told him to go back and say his prayer for he did not pray. Repeated 3 times. Then the Prophet (SAWS) explained how to make salat - pray with dignity, with patience, with concentration for each part.
 - iii. Must guard the intention. - don't do something for people to see. I.e. if you lengthen your sujood because someone is watching, then you are committing shirk - making sujood for Allah and for those watching you.
 - iv. Salat becomes the focal point of the individual and social life. All schedule is built around the salat.
2. Turn away from the vain/futile/useless conversation. Know the value of time.
 - a. Time is the most precious thing Allah has given us.
 - b. Use precious time for only 1 of 2 purposes.
 - i. Fulfill real need of this world.
 - ii. Spend for the akheera.
 1. Those who indulge in hobbies, past-times, etc. are wasting time. If believe in Hereafter, won't waste time in mere hobbies and past-times.
 2. Hadeeth: This world is the farm of the hereafter.
 - α. So, each moment has infinite consequences. Mu'min can't waste even a small moment of his life.
 - β. Sow the seeds for the hereafter.
3. Zakat: continuously purify oneself from love of wealth and love of this world by giving it away.
 - a. Arabic language - tazkiyat - the function of the gardener who tends to the desired plants and pulls out weeds.
 - b. Human being is a plant of Allah. Allah wants that men reflect the beauty of Allah. Cultivate within your personality the same attributes Allah has in His personality. Allah wants you to grow in that way. But, you are growing in a different way. Need to weed out the bad habits and bad characteristics that are hampering your development in the direction in which Allah wants you to take.
 - i. Worst obstacle to the development of humans in the way Allah wants is the love of wealth. Need to purify from the love of this world and the love of wealth.
 - ii. Purify continuously - 'faa'iloon'.
4. Guard their modesty: control their sexual urges, except with their spouses and the captive women (captives from jihad fi sabilillah).
 - a. For such people, not to be blamed at all. - Sex is not a sinful act. It is a normal part of human life, but must be satisfied through halal means.
 - b. Whoever seeks to satisfy their urge beyond that, they are fasiqoon - transgressors.
 - c. Note: captive women - Qur'an does not abrogate the institution of enslaving prisoners of war. Why?
 - i. Because true jihad fi sabilillah will definitely come again and Islam will conquer the whole world.
 - ii. What to do with prisoners of war? Will need to invoke the institution of slavery again.
 1. If can't exchange prisoners of war, then shouldn't keep in prison.
 2. Instead should absorb them into the Muslim society. Divide them up among the Muslims, and with their good treat, most of the slaves will accept Islam.
 3. The female slaves may become concubines. They will not be equal to the status of wives. But if a Muslim frees his concubine and then marries her, this is an act of high virtue.
5. Guard and fulfill their trusts, pledges and covenants.
 - a. Have seen this in the second lesson - ayat al-birr?
 - b. You will be held accountable for your promises.
 - c. Hadeeth: Prophet (SAWS) said that the promise of a mu'min is like you have cut his hand.

- i. When you make a promise, you should feel like your hand is in the possession of the person to whom you have made the promise.
- ii. Don't make false promise to retain customers, to be kind, to be accepted, to avoid standing out.
- d. Surat al-Fatiha - covenant to worship only Allah and obey only Allah. This entire Deed is a promise.
- e. Anas - servant of the Prophet (SAWS) for 9 years. Reported hadeeth: 'It was only seldom that the Prophet (SAWS) gave a sermon and he did not include the words, 'There is no Imaan for the one who doesn't fulfill his trust, and whosoever doesn't fulfill his covenant, there is no Deen for him'.
- i. Amana:
 - 1. Spirit of Allah within us is the biggest amana of all - take care of it and develop it, and you will be successful. 'qad aflahal mu'minoon'.
 - 2. Political office is an amana.
 - 3. Children are amana.
 - 4. Wealth is an amana.

B. Those who do these 5 things, they are the ones who will inherit the Paradise - wherein they will live forever!

VI. Surat al-Ma'arij

A. Again, there is the Qur'anic philosophy of human existence.

1. Two parts of human: Physical and Spiritual aspects.

- a. In this surat, the negative side mentioned first. The characteristics of those who overcome the weak, physical aspect of their personality are then mentioned.
- b. Events of this life, dunya, have tremendous impact on him - when something bad happens, he frets, and when something good happens, he exalts. For mu'min, timeline is infinite, so events of this world are merely transitory. For those who lack Imaan, life is very short and any event has tremendous impact on him.

B. Exercises to overcome the physical weaknesses.

1. Salat:

- a. illal-musaleen: as if biggest identity of mu'min is salat
- b. constant and permanency in their salat. Consistency is crucial.
- c. As with surat al-Mu'minoon, the description of these spiritual exercises begins and ends with salat.
 - i. 1st mention is regarding the inner, spiritual dimension of salat.
 - ii. 2nd mentioning regards the outer, ritualistic, physical form of salat.

2. Spend wealth for the needy - those who have a right to his wealth.

- a. If you have surplus, you must share it with others.
- b. Share with beggars and destitute.
- c. Legal zakat - 2.5% of wealth.
- d. Spiritual zakat - spend all that is surplus.
- e. Islamic Economics - 2 parallel systems:
 - i. Legal level - property is protected. Can earn whatever is halal. Spend 2.5% on zakat.
 - ii. Spiritual level - spend all your surplus wealth. Fulfill your need and spend the rest.
 - 1. The Prophet (SAWS) lived his life at this level and many of the sahaba also lived at this level.
 - 2. Prophet (SAWS) never paid zakat - b/c he always spent his surplus on the poor.
 - 3. Once, in house of A'isha, a goat was sacrificed. The meat was distributed to the poor - except for one shoulder left for the Prophet (b/c A'isha knew that the Prophet (SAWS) liked the shoulder meat). Prophet (SAWS) asked what was left. A'isha said that nothing was left except this shoulder. Prophet (SAWS) said, 'all of the goat has been left and saved except this shoulder which we have consumed'. Whatever has been spent in the cause of Allah is saved. What you have kept for yourself is what has been consumed. Revolutionizes the concept of savings.
 - α. Mu'min, save in Akheera by spending in this life for the cause of Allah.
 - β. For those who lack Imaan, save in the dunya by consuming the akheera. I.e. don't take the opportunity in this life to do the good deeds that will earn them reward in the hereafter.

3. Those who believe in the Day of Judgment and those who are in fear of the punishment of their Lord.

- a. Punishment from Allah is definitely something that one should be fearful of. Cannot be comfortable about the Day of Judgment.

- b. Corresponds to ayat #3 in surat al-Mu'minoon - those who understand the value of time and don't waste their time.
 - i. When believe in the hereafter and the Day of Judgment, each and every moment becomes eternal - has eternal consequences.
 - ii. With your time here, you buy akheera. Time is your currency in the hereafter.
- 4. Guard their sexual urges. Identical to ayaat 5 to 7 as in surat al-Mu'minoon.
 - a. Marry the widows and widowers among you. Force them to marry. Unmarried adults are a potential danger to the morality of society.
 - b. According to Freud, sexual urge is the strongest and most potent urge in humans.
 - c. Prophet (SAWS) said make haste in marrying your sons and daughters. If you delay and they go astray because you have not arranged for their marriage, then you will also be held accountable for their sins.
- 5. Keep their pledges and covenants, and stand as witnesses to the truth.
 - a. Same as ayat # 8 in surat al-Mu'minoon, except here there is the additional mentioning of witnessing (shahada).
 - b. Shahada is also an amana. If you know something, you have a social trust and you must go to court and witness to the truth - so that the wrongdoers can be punished.
 - c. This whole umma is meant to be witness upon mankind. We must bring the message of Muhammad (SAWS) to mankind.
 - i. Part of this witnessing is to create a model Islamic society in at least one country to serve as a witness to mankind of Islamic civilization.
 - ii. Surat al-Baqara, 16th section: who can be more wrongdoer than the one who has a witness from Allah and he hides it.

C. Those who embody these characteristics will live in Paradise.

VII. Comparative Analysis: Surat al-Mu'minoon and Surat al-Ma'arij. Best example of how the Qur'an is an explanation of the Qur'an.

A. Qur'anic Philosophy on the Nature of Man:

- 1. Mu'minoon: Falah
- 2. Ma'arij: Haluu'aa (anxious)

B. Spiritual exercises to overcome weakness of man:

- 1. Salat - Both surah begin and end the spiritual exercises with salat
 - a. Internal aspect of salat:
 - i. Mu'minoon - ayat #2
 - ii. Ma'arij - ayat #22
 - b. External aspect of salat:
 - i. Mu'minoon - ayat #9
 - ii. Ma'arij - ayat #34
- 2. Heed for the Hereafter: Note, in Surat al-Mu'minoon, this is the second exercise. In surat al-Ma'arij, this is the 3rd exercise.
 - a. Mu'minoon: ayat #3 - conscious of value of time.
 - b. Ma'arij: ayaat #26-28 - Fearful of the Day of Judgment.
- 3. Spend their wealth: Note, in surat al-Mu'minoon, this is the third exercise. In surat al-Ma'arij, this is the 2nd exercise.
 - a. Mu'minoon: ayat # 4.
 - b. Ma'arij: ayaat #24-25.
- 4. Guard their chastity: exactly the same ayaat.
 - a. Mu'minoon: ayaat #5-7.
 - b. Ma'arij: ayaat # 29-31.
- 5. Guard their amana:
 - a. Mu'minoon: ayat #8
 - b. Ma'arij: ayaat #32-33. Ayat #32 is exactly the same as ayat #8 in surat al-Mu'minoon, but here there is an additional ayat on shahada - witnessing to truth (ayat #33).
 - c.

Surat al - Furqaan:

(Last Ruku')

Preliminary Points (Tathakur):

- I. 'Amilu Salih: effort, endeavor, labor needed to do the following:
 - 1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
 - 2. Healthy Family life - basic social unit. Man & woman join together and form a family.
 - 3. Build a healthy society - concept of social values differs significantly across different cultures/societies.
What is the concept of social values and social evils which must be eradicated.
 - 4. Establish a healthy and just social order - keep the Muslim umma united and strong.
- II. Qur'anic foundations of character development of a Mu'min.
 - A. Lesson 1: Surat al-Mu'minoon & Surat al-Maarij - foundations of Mu'min character.
 - B. Lesson 2: Description of the fully-formed, mature mu'min personality - True bondsman of Allah ('ibadur-Rahmaan).
- III. Two Additional Points contained in this lesson
 - A. Also include summary of the biggest sins.
 - 1. Shirk
 - 2. Murder
 - 3. Adultery
 - 4. Note:
 - a. Small sins – washed off automatically by good deeds.
 - b. Bigger sins – cannot be forgiven without taubat.
 - B. Prerequisites of true Taubat.

Tafseer:

- I. Summary of Imaan – ayaat #1 & 2:
 - A. 'tabaraka' – 'Blessed', 'Hallowed'
 - 1. Mubarak – bring about a good that is already inherent. Actualizing the potential.
 - a. rain is mubarak – brings out the potential of the earth (food).
 - b. Qur'an is mubarak – activates the divine potential within ourselves.
 - 2. Tabaraka Allah – Blessed is Allah, the One who brings out all good.
 - B. Placed in the heaven mansions of the stars
 - 1. until now, we don't know what the true meaning is of these words.
 - 2. Allah may reveal this to us sometime in the future. – ayat from Ha Meem as-Sajda.
 - C. Has placed therein a lamp – siraj
 - 1. process of combustion in the sun
 - D. And a moon – reflecting/shining light.
 - 1. Moon doesn't generate light, but only reflects the light.
 - E. It is He who has appointed night and day in succession for him who desires
 - 1. Remembrance of Allah
 - 2. Thankfulness
 - a. essential aspect of pure human nature – wants to give thanks for the good.
 - b. Pure intellect enables man to recognize that Allah is the true benefactor.
 - c. Recall Surat al-Luqmaan.
- II. Description of mature Mu'min character – slaves of ar-Rahman
 - A. Walk upon the earth moderately
 - 1. Understand the might and grandeur of their Creator, and therefore, walk in humility.
 - 2. Character is reflected in the walk
 - 3. Gentle people
 - B. When foolish people (jahiloon) address them, they respond 'Peace'
 - 1. Jahiloon – impulsive people, people who follow their animal instincts

2. When jahiloon are argumentative – not for the sake of real discussion and learning, but merely to argue – then the believers avoid entering into argument and say ‘Peace’.
3. Believers recognize that there is an appropriate time to give da’wa, but if the circumstances are not conducive, then they do not engage in vain argumentation.
4. Must be wise and mature in giving da’wa.
- C. Spend their nights prostrating and standing before their Lord – tahajjud prayers.
 1. These prayers are voluntary prayers.
 2. First lesson, discussed fard prayers. Here, when discussing the mature mu’min character, they go beyond the fard daily prayers and spend some of their time during the night in prayer.
- D. Ask Allah to avert the doom of hell
 1. mustaqar – permanent abode
 2. maqaam – temporary place. Hellfire is so bad that even if you are only there for a very short time, it will be very painful.
 3. Contrasted with Heaven in ayat #76, which is a place of happiness whether for permanent abode (mustaqar) or temporary place (maqaam).
- E. Spend in moderation – neither lavishly nor miserly.
 1. Israaf – extravagance. Should fulfill your needs, but to indulge is very bad.
 - a. Eat your food, but don’t indulge in several dishes.
 - b. Buying clothes and barely using them.
- F. Avoid the 3 biggest crimes: Whoever commits any one of them, he will have to meet the punishment.
 1. Shirk – invoke or call any other god (angel, prophet, saint, idol, false gods, any person, etc.).
 - a. Can call for help along the physical laws – ask friend for glass of water.
 - b. Whatever is regarding the ghaib, can only address Allah.
 - c. Note, the pagan Arabs believed in Allah – but associated others with him.
 - i. On night before Badr, Abu Jahl prayed to Allah asking Allah to give him victory because Muhammad (SAWS) broke the bonds of family. Father fought against son, brother against brother, uncle against nephew, etc.
 - ii. Never invoked any other god – only to Allah.
 2. Murder – don’t kill human life which Allah has made sacred.
 - a. Exceptions – illa bil-Haq.
 - i. Can kill kafir in war. Can’t kill war
 - ii. Muslim who is married and commits adultery – stone to death.
 - iii. Muslim who has committed murder – willingly. Then family has the option to have him slain, to accept blood-money, or forgive him.
 - iv. Muslim who is murtad in an Islamic state. If leave Islam, must be killed.
 3. Adultery
- III. Ayat # 69 - On the Day of Judgment, the punishment will be doubled.
 - A. Those who deny the validity of hadeeth – deny punishment of the grave. This ayat refutes this denial.
 - B. Prophet (SAWS) has told us of the punishment of the grave. During intermediate period between death and Day of Resurrection, there will be punishment.
 1. Prophet (SAWS) said that the grave is either one of two things – small garden (paradise) or small hellfire.
 2. Prophet (SAWS) said that from the grave a window opens up, from which either hot air from hellfire will penetrate or a window will open from Jenna.
 3. This ayat references this period between death and Day of Judgment – double punishment. Suggests there is already some punishment that will now be doubled.
 4. This is the ghaib – we must believe what the Prophet (SAWS) told us concerning it.
 5. This period resembles a dream:
 - a. If it is a very scary dream/nightmare, then you will see the exasperation reflected on their bodies – sweat, trembling, etc..
 - b. If it is a pleasant dream, you will see the happiness reflected on his body.
 6. Period enter hellfire or Jenna on the Day of Judgment, but before this – during the intervening period between death and Day of Judgment – there is a reflection of the final fate.
 7. Whoever is sent to the Hellfire will be disgraced and punished for ever.
 - IV. Those who escape Hellfire.

A. Taubat: return

1. returning to Allah. Returning to the true path.

2. Conditions for taubat:

- a. Real and actual repentance
- b. Firm resolve not to commit the sin again.
- c. To actually give it up.
- d. If you have transgressed against another human, must ask for forgiveness from the person who you transgressed. Or you can try to compensate them. Must fulfill the huqooq of the people – this is between you and the person you transgressed.
 - i. Hadeeth: Prophet (SAWS) asked the sahaba, ‘do you know who is a poor person (no money).’ The companions replied that the muflis is the one who doesn’t have any money. The Prophet (SAWS) said no, the muflis of my umma is the person who comes on the Day of Judgment with a big load of good deeds (salat, Haj, etc) but he cheated others. On the Day of Judgment, his good deeds will be given to those who have a claim on him until he has no more good deeds. Then, the claimants will give their sins to this person to compensate them. Then he will be thrown into hellfire because of the sins of others.

3. Real taubat is very high in the eyes of Allah. Allah loves those who make real taubat.

- a. Every human makes mistakes
- b. Two types of mistakes inherent in all humans.
 - i. Error of Judgment
 - ii. Mistake – khata
- c. Allah transforms the evil deeds into good deeds for those who make real taubat.

B. Imaan – the one who has fresh Imaan or who has revived Imaan.

1. Hadeeth: When you commit a big sin, Imaan leaves the heart, and hovers around the head like a bird. If he commits real taubat, the imaan returns, otherwise it leaves.
2. Can’t have real Imaan and commit a big sin.

C. Good deeds

1. must prove the Imaan by doing good deeds – ayat #71.
2. Allah turns the evil deeds into good deeds for those who make real taubat.

V. Continuing with Description of mature Mu’min.

A. Do not witness vanity

1. Avoid being present when something wrong is being done.
2. Intentionally avoid anything that is vain/useless – spend their either to fulfill need or in worship.
3. If they come across some vain pastimes, they walk by with dignity.

B. Those who don’t receive the ayat of Allah with deafness and blindness.

1. The Kufaar were already predecided to reject the truth being taught by Muhammad (SAWS).
2. Whenever a sermon is being taught, and Allah’s words are being mentioned, they listen attentively.

C. Find their entertainment, pleasure with their families.

D. Biggest desire for their family is that their family is also strong practicing muslims.

1. Don’t measure success in children by worldly gains, but by their condition in the hereafter.
2. Make us Imaam of the Mutaqqi
 - a. Misunderstood – some people think this is that the Mu’min personality wants to be a leader – for fame, power, etc.
 - b. Actually, every man is a natural leader – leader of his family.
 - i. On the Day of Judgment, you will be followed by your family.
 - ii. Want that on that Day, your offspring are successful and are among the mutaqqi.
 - iii. Note – a powerful measure of true virtue/taqwa. If someone is really virtuous, he will raise his children to be mutaqqi. If he is only outwardly mutaqqi, then he will not exert the effort to prepare his children for the akheera.
 1. Shah xxx – 4 children and grandchildren
 2. Nuh (AS)
 - a. 3 out of 4 children followed and accepted him.

b. It is possible that you children will reject your efforts to raise them as mutaqqi – as with one of Nuh’s (AS) children. Still, the effort was constantly there to call his son to the straight path. Out of his own free will, his son rejected.

iv. Oh Allah, for those whom you have made us leaders, make them mutaqqi.

VI. These are the people who will be rewarded High places in Jenna

- A. Because they were among the sabiroon – patient, perseverant.
 - B. Will be welcomed with greetings and good wishes, and the greeting of ‘Peace’.
 - C. Will remain there forever.
 - D. Jenna is a very beautiful abode as permanent abode and even if just for a short time.
1. Will not get bored of the pleasure in paradise. The charms of Jenna will continuously increase.

VII. Final ayat – Imaan bir-Risalah.

- A. Allah has sent a messenger to Qur’aish because they make du’a to Allah.
- B. Also, Allah does not destroy a people unless a messenger has been sent to them and they openly reject the messenger.
- C. Now that you have rejected and belied the Messenger (SAWS), you will be judged on that basis. The result will cling to you forever.

Surat at -Tahreem:

(First Two Ruku's)

Preliminary Points (Tathakur):

I. 'Amilu Salih: effort, endeavor, labor needed to do the following:

1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
2. Healthy Family life - basic social unit. Man & woman join together and form a family.
3. Build a healthy society - concept of social values differs significantly across different cultures/societies.
What is the concept of social values and social evils which must be eradicated.
4. Establish a healthy and just social order - keep the Muslim umma united and strong.

II. Qur'anic foundations of character development of a Mu'min.

A. Lesson 1: Surat al-Mu'minoon & Surat al-Maarij - foundations of Mu'min character.

B. Lesson 2: Description of the fully-formed, mature mu'min personality - True bondsman of Allah ('ibadur-Rahmaan).

1. Also include summary of the biggest sins.
 - a. Small sins – washed off automatically by good deeds.
 - b. Bigger sins – cannot be forgiven without taubat.
2. Prerequisites of true Taubat.

III. Social Development:

A. Lesson 3: This lesson deals with the family. Moving from the individual Muslim to the collective.

1. Basic unit of society is the family unit.
2. Qur'an discusses the family laws in great detail. Very little on the economic, political, judicial system.
Qur'an only outlines the fundamental principles. But regarding family laws, very detailed discussion in the Qur'an.
 - a. 4 sections of surat al-Baqara
 - b. Surat an-Nisaa
 - c. Surat al-Maida
 - d. Surat an-Noor
 - e. Surat al-Ahzab
 - f. Surat al-Mujadila
 - g. In collection of 10 medini surahs, two complete surahs on family structure and family laws (last two surahs in this collection)
 - i. Surat at-Talaq
 - ii. Surat at-Tahreem

3. Demonstrates importance of family laws in society.

4. In this lesson, we will not go into the details of family laws, but will only cover the basic family principles.

B. Fundamental Principles of Family Life in Islam

1. Surat an-Nisaa, ayat #19 – 'Live with your wives in a very decent way.'

- a. Should be mutual love and affection
- b. Should be mutual trust
- c. Mutual respect
- d. Mutual regard for the feeling of your spouses
- e. Healthy atmosphere for children.
- f. Husband is the leader of the family institution, but must have due regard and consideration for feelings of wife and children.

2. Islam wants that when male and female join together in marriage contract, this should last for the rest of their lives.

a. No temporary marriage.

- i. all ahlul sunna wal jam'a mathabs agree on this. This is the basic fundamental legal difference between sunni and shi'ite. All other fiqhi differences are on the order of differences in madhab. There are significant 'aqida differences, however.

b. Do what ever you can to keep the bondage of marriage. However, if cannot coexist peacefully then it is better to divorce:

- i. If constant quarreling, will have negative impact on husband and wife, and create unhealthy atmosphere for children to grow up with.
- ii. Very hated in Islam - if wife is made mu'alika – no relationship with the husband. She is married, but doesn't have a husband. – suspended in between. Better to separate and let her be free to pursue other options.

C. Surat at-Talaq & Surat at-Tahreem: pair surahs. What is the relationship between these two surahs.

1. Relations between spouses

a. If good relationship, then this is blessing from Allah

b. If relationship is bad, then two extremes:

i. Surat at-Talaq: different temperaments, constant argumentation, therefore it is better to get divorce.

1. Should be done in a very decent way

2. Detailed regulations spelled out in Surat al-Baqara, Surat at-Talaq, etc.

ii. If the love for your spouse exceeds the limit of shari'a, then there is a problem.

1. Surat at-Taghaboon, ayat #14 – among your wives and children are enemies to you – b/c love for family could potentially persuade you to do something that is haram and/or lead you astray. The love for spouse and family is below the love for (surat at-Taubat, ayat #24).

α. Allah

β. Messenger

χ. Jihad fee Sabilillah

2. If this happens, don't let this result in your family life becoming a battle ground. Forgive them, ignore their shortcomings, over-look their faults. But beware of the potential for enmity – if love for them exceeds your love for Allah, Messenger, Jihad fee sabilillah.

2. Both begin with an address to Muhammad (SAWS) - 'ya ayuha nabi'

a. Note, though address is to Prophet (SAWS) – the Prophet (SAWS) never divorced any of his wives.

b. Prophet (SAWS) could not divorce any of his wives

c. They were ummul-mo'mineen – Mothers of the Believers. If he (SAWS) divorced any of his wives, they would not be allowed to remarry.

i. This is one of the reasons why the Prophet (SAWS) was allowed to have more than four wives.

ii. Editor's Comment – but after the death of the Prophet (SAWS) his wives were still left without a husband. So this argument is not that strong?

d. Though the address is directly to Muhammad (SAWS) the message is meant for all those who follow Muhammad (SAWS).

Tafseer:

I. Ayat #1: Don't ban something which Allah has made lawful – seeking to please your wives.

A. Background: two traditions for the background

1. Custom of the Prophet (SAWS) that between Asr and Maghreb, he would visit his wives in their apartments.

a. Aside: note the apartments of the Prophet's (SAWS) wives were so small that when the Prophet (SAWS) used to pray tahajjud, he would have to move Aisha's legs so that he could make sajda – such small space.

b. Would spend a few minutes with each of his wives.

c. Somebody sent honey to Zainab – one of the wives of the Prophet (SAWS). She gave the Prophet (SAWS) some of the honey. When this happened, the Prophet (SAWS) spent more time than usual at her apartment – to eat the honey.

d. This became a point of envy and jealousy for the other wives.

e. A'isha and Hafsa (had big/senior role among the wives – b/c daughters of Abu Bakr and Omar) decided to try to address this issue.

i. Told the Prophet (SAWS) that the honey made his breath smell bad (b/c smell of maghafeel – wild flower from the woods).

- ii. After saying this a few times, the Prophet (SAWS) agreed to avoid eating the honey from Zainab. Swore that he would no longer eat it.

2. When Mariah the Egyptian was sent as slave to Prophet (SAWS) by the King of Egypt, the Prophet (SAWS) was inclined towards her. The wives may have become jealous, and so the Prophet (SAWS) decided to avoid going to Mariah. But it was halal to him.

B. Note: Impossible for the Prophet (SAWS) to make something which is haram into halal

C. What actually happened, is that the Prophet (SAWS) declared something haram for himself from something that is halal – to please his wife.

1. Must try to please your spouse.

2. But only within the bounds of shari'a.

D. Though the issue was relatively minor, Allah (SWT) makes it clear that this is not acceptable. Because the companions and followers of Muhammad (SAWS) might then have interpreted this to mean that honey, or being with slave, was haram when it is halal.

1. Example: Jews believed the meat of the camel was haram because David (AS) did not like the taste of camel meat and didn't eat it – so the Jews thought it was haram.

2. Jews, therefore, objected to the Muslims eating camel meat – thought it was against the shari'a of Musa.

3. Allah (SWT) tells us in the Qur'an that this was not in the taurat – but the Jews misunderstood David's personal distaste for the shari'a.

II. Ayat #2: Allah has already provided you a way to absolve yourself of such oaths.

A. Ayat # 79 of Surat al-Maida – how to make kafara/compensation for breaking an oath.

B. Allah is your Protector – Allah is reassuring the Prophet (SAWS) that he shouldn't worry about what the people will think about him taking an oath and then broke it.

C. He is the Knower, the Wise.

III. Ayat #3: Another incident from the life of the Prophet (SAWS). The Prophet (SAWS) confided something to one of his wives.

A. Important aspect of marriage – husband and wife are very close. The secrets are known to each other. This becomes a basis of trust. The more you confide in your spouse, the more your spouse trusts you. But spouse must keep the trust and protect the secret.

B. The more important a person is, the more important are the secrets he knows, and thus the graver are the consequences of breaking this trust and spreading these secrets. Secrets of the Prophet (SAWS) were therefore, the most important secrets – regarding the umma.

C. Surat an-Nisaa' – the good mo'min wives keep the secrets of their husbands.

D. One of the wives divulged a secret to another wife.

E. Note: no authentic hadeeth about what the specific incident was.

F. Allah revealed to the Prophet (SAWS) that his wife divulged his secret.

G. When the Prophet (SAWS) found out, he made it known to his wife that he knows that she compromised his trust.

H. Instead of being apologetic, she responded asking who told you this.

I. The answer from the Prophet (SAWS) at this point became harsh – 'I have been informed by Allah who is All-Knowing, All-Aware'.

J. Note: the Prophet (SAWS) was very lenient in his attitude.

1. But there is a limit to the leniency b/c people can take advantage of it.

2. At home, the Prophet (SAWS) was very lenient, but sometimes his wives exceeded their limits – as in this example.

IV. Ayat #4: In this ayat, Allah also addresses the two wives

1. Both wives have made a mistake

a. The one confiding the secret should not have done so.

b. The one listening to the secret should not have allowed the first one to confide the secret. She should have told the first wife that this secret was given as a trust by the Prophet (SAWS) and should not be revealed.

2. Tradition tells us that the two wives were 'Aisha and Hafsa (daughters of Abu Bakr and Omar, respectively).

3. Because they exceeded the limits, Allah addresses them with a harsh tone.

a. Repent to Allah (Huqooq Allah)

i. True repentance.

- ii. Firm resolve not to repeat again.
- iii. Giving up the habit permanently.
- b. Ask forgiveness from the Prophet (SAWS). (Huqooq 'abd) – see forgiveness from the person you have transgressed.
- c. Note about translation – most translations translate 'your hearts have deviated'. Abdullah Yusuf 'Ali and Israr Ahmad translate it as 'your hearts were so inclined' (to make repentance).
- d. On the other hand, if you both band together against the Prophet (SAWS) then know that Allah, Gibreel, and the pious muslims and the angels will all be protecting Allah.
- e. Note: if a person of high importance makes a mistake, then the penalty is generally harsh – even though it might have been overlooked if someone else had done the same thing.
 - i. These are the wives of the Prophet (SAWS).
 - ii. They have the benefit of being close to him.
 - iii. They are examples to the umma, so they must be very diligent.
 - iv. Your act is according to the status Allah has given you.
 - 1. Surat al-Ahzab – the punishment of the wives of Allah is twice.
 - 2. Also, punishment of slaves vs free persons varies.

V. Ayat #5: Another incident – Incident of Ilaa: after the conquest of Khyber, the Muslims went from poverty to comfort. The wives of the Prophet (SAWS) decided to ask the Prophet (SAWS) for more money for better standard of living.

A. The Prophet (SAWS) was very disappointed and withdrew from his wives for a whole month. The Muslims were very sad about this.

1. After 1 month, the Prophet (SAWS) gave them a choice:

- a. can have wealth, but must divorce the Prophet (SAWS) – if you prefer this world.
 - i. If the Prophet (SAWS) divorced his wives, Allah would provide better wives for the Prophet (SAWS).
 - ii. Mo'minaat - believers
 - iii. Dhanitaat – obedient
 - iv. Taaibat – making taubat – retuning to Allah over and over again.
 - v. 'Abidaat – worshipers
 - vi. Saaihat –
 - 1. Siyahat – Use to refer to those leaving civilization to live life of hermit.
 - 2. But in Islaam, this is not allowed – extreme. Instead, this is referring to those who prefer not to indulge in the luxuries of this world.
 - vii. Sayibat – those women who have been divorced before (either divorced or widowed).
 - viii. Abkara - virgins

b. Or, can choose Allah and His Messenger but no wealth – live as you have been living.

2. All of the wives chose to remain with the Prophet (SAWS).

B. Common background in the first 5 ayaat – the wives of the prophet (SAWS) took advantage of the leniency of the Prophet (SAWS).

- 1. Wife should be obedient to the husband and should not cause discord to weaken the strength and unity of the family.
- 2. Explanation of the ayat in surat at-Taghaboon (#14)
- 3. These ayaat present the negative aspect.
- 4. Next ayat, discusses the positive aspect

VI. Ayat #6:

A. Oh you who profess to believe, try to save yourselves and your families from the fire of hell.

- 1. This is the positive role that fathers must play.
- 2. Generally think of fathers as providing for food, education, etc. to have good life in this world.
- 3. But first and foremost role of the husband is to save his wife and family from the punishment of the hellfire.
- 4. Prophet (SAWS) said all of you are like a Sheppard – responsible for every sheep/goat that he takes out. Similarly, you are responsible for everyone over whom you have authority.
 - a. Husband has authority over wives and children
 - b. Mothers are responsible for children.

B. Fuel is men and stones

1. Opinion 1: fuel to generate heat.
2. Opinion 2: Why stones – the idols made of stones. That which you thought was idols is also burning in the fire – to add insult to injury.

C. Angels guarding the hellfire – strong and severe – controlling the fire

1. Fierce and stern – no mercy in their hearts
2. To show that if out of love for your family you are lenient with them and out of this leniency they go astray, then you are behaving as an enemy to them.
 - a. For example, if you don't wake up your son for fajr prayers, then you are actually teaching him not to obey Allah.
 - b. Out of your love and mercy for them, you are throwing them into the hands of those angels who have no mercy.
 - c. Don't, by your leniency and love, throw your family into the punishment of the fire, where the severe angels will be guarding over them.

VII. Ayat #7:

- A. It will be said to those who disbelieved "Make no excuses for yourselves. You are being paid for what you used to do".
- B. What comes to us in the hereafter will be our deeds in this life. In this life, our sins are bitter pills with sugar coating. In the hereafter, the sugar-coating is removed and only the bitterness is there.

VIII. Ayat #8:

- A. If this is the truth – no fiction, then those who believe in this truth must make true and sincere taubat.
 1. Real taubat – with you heart.
 2. You were forgetful of Allah and the hereafter. Now repent.
 3. Conditions for taubat:
 - a. Real repentance in the heart
 - b. Firm resolve
 - c. Give up the sins
 - d. If the rights of someone else have been violated, then you must also seek forgiveness from that person and make amends for what you have done.
 - i. Often times the religious people take the huquuq of Allah very seriously but do not give true attention to huquuq of the 'ibad.
 - ii. But much of the evidence of the seerah emphasizes the huqooq of the 'abd.
- B. They will enter the garden.
- C. Allah will not abase the Prophet (SAWS) and those who believe with him.
- D. Perfect our light – make our noor complete. You have all authority and all power.
 1. Need this light to guide us on the Day of Judgment.
 2. The noor on that day will be dependent on their imaan. – therefore, they will ask Allah to make the noor complete. Forgive our sins so that our light will be complete.
 3. Whatever you judge you have the power to enforce it.
- E. Day of Judgment: All of mankind will be collected.
 1. First division is between the Muslims and the kuffar.
 2. Now the munafiqoon will be separated from the Muslims.
 - a. They will be thrown into the lowest part of the hellfire – lower than the kuffaar.
 3. The true believers will be left:
 - a. Those with real faith in their hearts, it will appear as a light.
 - b. Those who have done good deeds, the light of those good deeds will appear on his right side.
 - c. Then everyone will have to cross a bridge (as-Siradt) over hellfire. Those who cross it will get to paradise. Those who fall will enter the hellfire.
 - d. Only the true mu'min will have enough light to pass over the bridge.
 - e. Surat al-Hadeed – the munafiqeen will ask the believers to share their light with them.
- F. Hadeeth: how much Allah loves the true taubat
 1. Anas (RA) relates (Muslim and Bukhari) – Verily Allah becomes more happy on the taubat of his 'abd. Simile of this happiness: Suppose there was a person traveling in the desert. The camel had the food and water. He took some rest under the shade of tree. During that time, the camel got lost. Now the

man is in danger of dying. He searches for the camel and then just as he is about to submit to despair and accept his death, he looks up and sees the camel standing by his side. Overwhelmed with happiness, he wanted to say 'Oh Allah you are my Lord and I am your slave', but he instead said 'Oh Allah I am your lord and you are my bondsman'. The happiness of Allah upon seeing the taubat of his 'abd is greater than the happiness of that man's happiness at the moment of finding his camel upon resigning to death.

IX. Ayat #9: Allah (SWT) is giving a command to the Prophet (SAWS).

- A. Muhammad was very kind hearted and lenient. The kuffar and mushrikeen were taking advantage of his kindness.
- B. Allah tells the Prophet (SAWS) to strive hard against them and to be stern/firm/strict with them.
- C. Exact same ayat is repeated in Surat at-Taubat.
- D. What is the connection between this ayat and the rest of the surat.
 1. Surat addresses the relationship between the husband and wives. This ayat deals with the kuffar and mushrikeen.
 2. Common theme connecting these ayaat is leniency.
 - a. If you are overly lenient with your family, you will lead them astray. Otherwise, you may be leading them astray.
 - b. Anything done wrong in your household is your responsibility.
 - c. Don't be harsh, but be alert and cautious that your love for them doesn't lead you astray.

X. Ayaat #10-12: Remaining three present four different models (2 unbelievers and 2 believers). Central idea relates to the role of women. Generally, particularly among Muslims, hold the view that women are subordinate to their husbands. Subordinates in this world and in the hereafter. If the women are doing something good, their husband will get the reward on the Day of Judgment. But the Qur'an rejects this notion. Every woman is a full human individual. She is fully responsible for her own deeds. She is dependent on her husband for her livelihood. But regarding her good deeds, she must earn it herself. For example, it is the responsibility of a woman to pay zakat on their own wealth. They have their own legal independence and moral freedom.

A. Examples of those wives who didn't believe – chose kufr so their fate was that of the kuffaar.

1. Wife of Noah (AS)
2. Wife of Lot (AS)
3. Both of the wives betrayed the trust of their husbands – who were among the highest servants of Allah.
 - a. Some of the people, especially Ahlul tashai'u, think that the 'betrayal of trust' is referring to adultery.
 - b. Ahlul Sunna tafseer, however, interprets the 'betrayal of the trust' in relation to divulging of the secrets of their husbands.
 - i. Cite as evidence that the beginning of the surah begins with the example of the wives of the Prophet (SAWS) having revealed a secret.
 - ii. The wives of Noah (AS) and Lot (AS) did this on a much larger scale.
 - iii. Then they joined the people of kufr in preference to the people of Imaan.
 - iv. Their husbands could not be of any help to them after they had chosen the kufr.
 - v. They will surely enter into the fire of hell. (note: in the Qur'an, use the past tense for things that are absolutely certain).

B. Example of the wife of Pharaoh – "Asia".

1. She was a mu'minat from among Bani Israeel.
2. Very noble and righteous woman.
 - a. Although she was living in the palace of Pharaoh, she was not unhappy. It was oppressive to her to be in the company of Pharaoh and with all of the luxury.
 - i. Pharaoh was in rebellion against Allah
 - ii. Extravagant luxuries.
 - b. Asked Allah to build for her a home in jenna so that she would be close to Allah – preferred to live in jenna in the company of Allah despite her position as Queen.
 - c. Asked Allah to keep her away from the Pharaoh – she wanted to be away from Pharaoh and his deeds and the evil doers.

C. Example of Miriam – daughter of 'Imraan.

1. Can be that her father's name was 'Imraan, or that she is descendant of 'Imraan (from the family of 'Imraan).
2. She guarded her chastity.

3. Allah blew into her from our spirit – the spirit of ‘Esau (AS)
 4. She testified to the words of her lord
 - a. Surat Miriam gives the details of this.
 - b. He communicated to her the message from Allah that she would give birth to ‘Esau (AS) and she accepted it.
 5. She testified it to the scriptures
 - a. Taurat – from Musa (AS)
 - b. Zuboor – of Da’ud (AS)
 - c. Small books given to many of the Prophets of Bani Israel.
 6. She was among the most obedient servants.
- D. Analysis of the models for Muslim women:
1. Two extremes:
 - a. Best Husbands (Noah and Lot – AS) having the worst wives.
 - b. Worst Husband (Pharoah) having one of the best wives.
 2. Miriam:
 - a. Righteous and pious woman
 - b. Grew up in a righteous environment – in the household of Zacharia (AS)
 3. Worst Husband and worst wife – Abu Lahab and Umm Jaweed (?)
 - a. Worst enemies to Prophet Muhammad (SAWS)
 - b. Qur’an devotes an entire surat to them.
 4. Best Husband and best wives – example of the Prophet (SAWS) and his wives (RA)
 5. Up to a Muslim woman to decide which model she chooses for herself.

Surat Bani Israeel:

(Ayaat 23 - 40)

Preliminary Points (Tathakur):

- I. This surah is commonly known by two names – Bani Israeel and Surat al-Israa’.
- II. Now we are proceeding from the family to society
 - A. Family is the basic unit of society.
 - B. Mu’ashira
 1. Call to Islaam has it’s own process:
 - a. First call to your own nafs – Prophet (SAWS) used to address in his khutba that he warns his own nafs and the audience.
 - b. Then to your family – live with you wives in a decent way.
 - c. Then to your relatives – Surat as-Shu’ara #14 warn your close relatives.
 - d. Then to your nation – all the Prophets (AS) addressed their nations (‘Ya Qawmi’)
 - e. Then to the whole world. – Prophet Muhammad (SAWS) was the only messenger to address the whole of humanity –
 - i. ‘Ya ahuya naass’.
 - ii. One of the earliest sermons of the Prophet (SAWS) – ‘I swear by Allah in whose hands is my life, I am his messenger to you especially and to all of humanity in general.
- III. Each society has it’s own values and slogans to denote those values.
 - A. North America – slogan of ‘Freedom’.
 - B. Soviet Union – slogan of ‘Equality’.
 - C. Values of Islaam:
 1. Every society has it’s own views on the social evils that must be eradicated.
 2. Qur’an defines for us the social evils in society.
 3. These 18 ayaat in Surat Bani Israeel define the social evils according to Allah.
 - a. ‘Abdullah ibn ‘Abbas – greatest mufasireen of the Qur’an among the sahaba – said that these 18 ayaat of the Qur’an are the Qur’anic version of the 10 commandments given to Musa (AS) given in the Taurat.
 - i. Israr Ahmad agrees with the Jewish opinion that the tablets of the 10 commandments and the staff of Musa (AS) are still present.
 - ii. It is possible that they are under the Masjid al-Aqsa as many Jews believe.
 - iii. It is possible that these sacred artifacts resurface.
 - b. Both the 10 Commandments and these ayaat in Surat Bani Israeel contain the basic does and don’ts of the sharia.
 - i. Basic principles/blueprint of the shar’ia.
 - ii. What are those social evils which have to be eradicated and what are the social virtues that must be promoted.
 - c. Gap of 2000 years between time of exodus of Bani Israeel under leadership of Prophet Musa (AS) and the revelation of the Qur’an.
 - i. During these 2000 years, social evolution took place.
 - ii. By the time of Musa (AS) the social evolution was not advanced sufficiently to have state. The society was at a much lower level of social evolution.
 - iii. Qur’an was revealed 2000 years later when social evolution had advanced to a much higher level. So the Qur’an addresses political, economic and social aspects of life. Also is addressed to all of mankind. Qur’an is total guidance – regarding all aspects of human life and social order (state/political, economic and social).

Tafseer:

- I. Don’t worship and accept bondage to anybody except Allah (SWT) – don’t commit Shirk. (ayat #23).

A. First and foremost value

1. Note: This section begins and ends with the commandment to avoid shirk! Most important command.

B. Recall 'ibadah is not merely worship, but includes being a slave to – complete obedience.

1. Qur'an – Allah did not send messengers except that they be obeyed.

2. Surat as-Shu'ra – all the messengers (AS) said worship Allah and obey me (i.e. the messenger – AS).

3. Two elements combine to make 'ibadah

a. Extreme love

b. Extreme obedience

C. Exclusive 'ibadah to Allah:

1. Don't obey anyone if obeying that person entails disobedience to Allah (SWT)

a. Obey parents, teachers, political leaders, etc.

b. Allah's obedience is supreme – all others subservient to Allah.

i. If obedience to anybody/anything else is equivalent or superior to Allah then s/he has committed shirk.

ii. If you obey your nafs in something which is disobedience to Allah, then you are making your nafs your lord – committing shirk

iii. Qur'an: have you seen the one who makes his own nafs his god.

2. There should be nobody more dear to you than Allah (SWT)

a. Can love you wives, parents, children, nation, etc.

b. But love for Allah is supreme.

i. If love for anything is equal or superior to love for Allah (SWT) then you have committed shirk.

ii. Prophet (SAWS) said – 'woe to the person who is 'abd of dinar and 'abd of dirham'

1. if the dollar is more loved to you than Allah, then you are committing shirk.

2. If you are doing something haram to get more money, then you love money more than you love Allah (SWT).

3. Hindus worship a goddess of wealth.

a. If she is pleased with someone, then she gives them wealth.

b. They are worshipping her for the sake of wealth.

4. If we are 'abd dollar, then we are doing the same as the Hindus.

c. Surat at-Taubat #24: If wealth, family, business, etc. is more dear to you than Allah (SWT) and His messenger (SAWS) and jihad fi sabilillah, then wait and see the punishment.

3. Du'a is exclusive to Allah (SWT).

a. The one to whom you call for help is your lord.

b. If you make du'a to someone, you are making shirk.

i. Can ask for help under physical laws – i.e. could you please get me a glass of water.

ii. But if you call on someone to help in the unseen, then you have made them equal to Allah.

4. Certain acts and rituals which are exclusive to Allah.

a. Cannot make ruku'a or sajda before anyone except Allah (SWT).

i. Before Muhammad (SAWS), this was allowed, but in completing the Deen of Allah (SWT), Muhammad (SAWS) made it haram to make sajda and/or ruku' to anyone/anything other than Allah (SWT)

ii. Regardless of your intention.

iii. Custom of the Moghul court that anyone in the presence of the Moghul emperor had to make sajda in the court of the emperor.

1. One of the sheikh's issued a fatwa that this is haram.

2. He was then summoned to the court.

3. They built a window on the way to the court, so that the sheikh would have to bow down to enter.

4. Sheikh took his legs first through the window and then his head so that he wouldn't bow down.

5. Purity of your intentions – Ikhlās.

a. Not to show off, so that people say he is a very pious person.

i. I.e. 'he makes such long sajdās'

b. Prophet (SAWS) says, whosoever prays to show off to the people and fasts to show off to the people, or gives charity to get fame in this world, he is committing shirk.

II. Immediately after the prohibition of shirk is the commandment of good behavior to parents (ayaat #23 & 24)

A. Show gratitude to Allah (SWT) and then to the parents who were the means through which you entered this world.

1. They suffered and sacrificed for you.
2. Allah (SWT) put the love of family bonds in the hearts.

B. If your parents grow to old age, then they can become like children/infants.

1. Loose their physical ability and mental faculties
 - a. Qur'an says that when one grows old, the knowledge and wisdom goes – 'whomsoever we give old age, We decrease him in all his capabilities'.
2. Do not say any word of contempt or frustration –even if they have lost their ability to comprehend.
 - a. Don't scold them
 - b. Don't rebuke them
3. Be very kind to them – speak to them in kind words.
 - a. You may not be able to fulfill their wish
 - b. If they order you to do something against the commands of Allah (SWT), disobey them but be kind.

C. Lower down to them your shoulders – sign of respect, and humility and mercy.

D. Then ask Allah (SWT) to have mercy on them as they cared for me when I was little.

1. Despite all of this, you will never be able to repay the debt to your parents for all the mercy they showed to you and the sacrifice they entailed for you.
2. Only thing you can do after that, is to ask Allah (SWT) to have mercy on them – only Allah (SWT) can repay them for the mercy and sacrifice they showed to you.

E. Hadeeth (narrated by 'Abdullah ibn Mas'ood) – I asked the Messenger (SAWS) of Allah (SWT) which of the acts and deeds is most loved by Allah (SWT).

1. The first answer was praying on time – without delay.
2. After that, good behavior and service to your parents
3. After that, jihad fi sabilillah.

F. Hadeeth (narrated by Abu Hurairah – in Muslim and Bukhari) – I asked the Prophet (SAWS) who is worthy of my best company/behavior in this world.

1. Your mother
2. Then, your mother
3. Then, your mother
4. Then, your father
5. The gratitude and mercy to your mother should be 3 times the amount shown to the father.
 - a. She carried you in her womb
 - b. Gave birth to you
 - c. Suckled you for 2 years – feeding you from her own energy.

G. Hadeeth (from xxx – Muslim) – Prophet (SAWS) said, 'woe to him, woe to him, woe to him who found 1 or both of his parents in old age and he didn't enter jannah.'

1. Very high good deed to be kind and gentle to your parents.

H. At least 5 places in the Qur'an where Allah (SWT) first establishes the right of Allah (SWT) (tawheed) and then follows it with the rights of the parents.

1. Present selection (Surat Bani Israeel, #23-35)
2. Surat al-Luqmaan
3. Surat al-An'am (19th section)
4. Surat an-Nisaa
5. Surat al-Baqara

I. If there is conflict between mother and wife, then how to balance the rights of each? – big social dilemma.

1. In such cases, it can happen that you may have to refuse some of the requests/wishes of your parents.
2. Don't feel guilty – Allah tells us the perfect balance.
 - a. Allah (SWT) knows what is in your hearts.
 - b. You don't mean disrespect to your parents, but you are forced to refuse their requests.

- c. If your intentions are pure, and you don't mean disrespect, then Allah (SWT) knows what is in your heart and it is okay.
- d. Allah is Ghafoor – He covers the faults, compensates for them.
- e. Abaa/uatuboo – also means returning (to Allah (SWT)).
 - i. Du'a of the Prophet (SAWS) upon returning home: ???

J. Note: Dimensions of Family:

1. Foundation of family – marriage relationship between husband and wife.
 - a. Strong love and affection, mutual trust between husband and wife.
 - b. Stronger is this relationship, the stronger is the family.
 - i. If man's attention is diverted to another woman and woman is diverted on another man, then the family institution is weakened.
 - ii. Western society is having a big problem with this.
2. Second dimension – relationship between parents and children (sons and daughters)
 - a. Parents have all the love for their children – Allah (SWT) puts this love in the parents. They couldn't raise their children without this love.
 - b. But the children must also have strong love and respect for their parents. So, Allah is specifically addressing this aspect of the relationship between parents and children.
 - i. If this aspect is weak, then the role of the family as an institution for building the character of the next generation is damaged.
 - ii. Western society has a particularly big problem in this aspect – disintegration of the family and society.
 - iii. Children should take care of the parents when the parents grow old.
3. Third dimension – relations between sons and daughters.

III. Now, after discussing the family, Allah (SWT) addresses the next social extension – relatives, to tribes, to nation, to humanity. (ayat #26). {Note: Surat al-Hujuraat (next lesson) discusses the structure of the Islamic state and how to strengthen the social fabric of the Muslim umma.}. Here, Allah specifically discusses rights of those close to you:

A. In Ayat al-Birr, Allah (SWT) enumerates 6 categories of people who have rights on you:

1. Kin
2. Orphans
3. Needy (miskeen – those who can't take care of themselves)
4. Traveler
5. Begger
6. Bondage of slavery or debt

B. In this selection, 3 categories are enumerated:

1. Kin
2. Needy (miskeen – those who can't take care of themselves)
3. Traveler

IV. Do Not Be Wasteful (Tabtheer):

A. Tabtheer vs Israaf:

1. Israaf – to spend for something that is necessary, but spend more than what is necessary (spend in excess of need).
 - a. Food: Haq of your body to receive food.
 - i. But to exceed the need of the food is israaf.
 - ii. For example, 1 dish is sufficient. But to indulge in numerous dishes for 1 meal is israaf.
 - b. Clothing: need to clothe your body. But to buy extravagant clothes and in quantities that are beyond need is wrong.
 - c. Recall in Surat al-Furqaan, one of the qualities of the abdur-Rahmaan is that they are neither extravagant (Israaf) nor miserly.
2. Tabtheer – to spend on something that is not needed at all – to squander the money.
 - a. Many people just want to show off their wealth to the people.
 - b. This is much worse than israaf.

B. Why does Allah (SWT) include this warning against tabtheer (or israaf) in this ayat? What is the relationship between the rights of family, poor and travelers and tabtheer?

1. If you are doing israaf or tabtheer, then you are keeping not spending this money to satisfy the needs of relatives, the poor, the travelers.
 2. Also, you are preventing your money from being spent for the propagation and establishment of the Deen of Allah.
- C. Those who squander their wealth (those who do tabtheer) are brothers of shayateen!
1. Allah (SWT) expresses very strong condemnation of tabtheer.
 2. What is the relationship between Tabtheer and Shaitan?
 - a. Shaitan is ungrateful to his Lord – does not show appreciation for the ni'mah that Allah (SWT) has given.
 - b. Ayat #91 of Surat al-Mai'da: Verily, shaitan wants to create enmity and hatred between man – using two things:
 - i. Liquor
 - ii. Gambling
 - c. Same effect when one who has been given much wealth and who deprives it from the poor and needy.
 - i. Creates roots of class conflict – Haves vs Have Nots.
 - ii. Class consciousness breeds hatred and dissention and conflict.
 - d. Prophet (SAWS) said, if you bring some food for your children, you should also send some to the neighboring house as well – so that the children of that household can also eat. If you only have enough food for your own family, then at least don't throw the peelings of the food outside your door (so they don't feel a sense of deprivation).
 - i. Either share it with others, or at least don't make it visible to others (so that don't create feeling of deprivation and class consciousness).
- V. Proper etiquette of sadaqah: If you cannot give anything to them – because you are in need yourself and waiting for the mercy and favor of Allah (SWT) to provide for you – then say to them kind words.
- A. Don't injure their self-respect.
 - B. Much better to say no in kindness and preserve his self-respect than to give some money and injure his self-respect.
 - C. Don't be miserly – 'don't keep your hand tied to your neck.'
 1. The Jews used to say that the hands of Allah are tied up.
 2. Because Allah (SWT) had sent them Prophets (AS) for 1400 years. But this final messenger was sent to the Arabs. The privilege and favor of Allah had been taken away.
 - D. Don't open your hands too much – don't give haphazardly. This is the opposite extreme.
 1. Giving and giving and giving away without looking after your own needs, the needs of your own family.
 2. One of the ansar of Medina wanted to give away all of his wealth to the poor. The Prophet (SAWS) told him that if he did that, he would make his heirs poor and needy – beggars. The sahaba then tried to give up half of his wealth, but the Prophet (SAWS) said it was too much. Then he offered one third and the Prophet (SAWS) accepted it.
 - a. In wasiya (will) a Muslim can donate up to 1/3 of his wealth to discretionary inheritors. 2/3 must be divided according to the laws of inheritance.
 - b. If you give away too much, may end up destitute and in despair. May actually be counterproductive in the long run. May give up too much in the stir of emotions.
 - c. Exceptions – when fighting for the cause of Allah (SWT)
 - i. Exception occasion - Battle of Tabuk
 - ii. Exceptional personalities – Abu Bakr. The Prophet (SAWS) set the rule at 1/3, but Abu Bakr was such an exceptional personality that he could go beyond this amount.
 - E. You cannot change the condition of a person. Allah (SWT) decides to whom he gives in abundance and to whom he gives with short measure.
 1. Allah knows His slaves best.
 - a. It may be that if Allah(SWT) provided a poor man with great wealth, he may buy hell with it – he may not be able to handle the temptation.
 - b. It may be that for another person, if Allah (SWT) gave him great poverty, the threat of poverty may overpower him and lead him into hell – chooses to do sinful deeds out of fear of poverty.
- VI. Do not kill your children out of fear of poverty.

A. This is a particularly big problem in today's times.

1. Previously, it was considered a great blessing from Allah (SWT) that he gives you a son or daughter.
2. Now, it is considered a big burden to care for and nurture a child.
 - a. Concerns about over-populating the planet.
 - b. Cost of raising children
 - c. Women prefer not to give birth
 - d. Women prefer to work rather than raise children.
 - e. Materialism – value is based on material worth – woman's value is not reflected in raising children but in how much money she earns.

B. Allah (SWT) will provide for their needs and for your own needs. All things are provided for by Allah (SWT).

C. Applies to killing and abortion.

D. Contraception is not covered by this ayat.

1. Though the spirit does apply to this as well (If you believe that Allah (SWT) will take care of their needs, then you have no reason to use contraception).
2. But legally, this does not apply. (word used in qatl – killing). It is not prohibited to use contraception.

VII. Do not go near adultery and fornication - Verily it is a shameful and evil act.

A. Qur'an wants to eradicate zina.

1. Zina: sexual intercourse between man and woman who are not bound by marriage or the woman is not a concubine of the man (recall surat al-Mu'minoon and Surat al-Ma'arij).
 - a. Whether by consent or force, it is zina.
 - b. In western civilization, if by consent, it is not a crime.

2. Punishment for Zina:

- a. If Married: Stoning to death
 - i. Law of Taurah, which was continued under Prophet Muhammad (SAWS) – Muhammad (SAWS) affirmed the law of Taurah regarding zina.
 - ii. Muhammad (SAWS) ordered the stoning to death of 2 or 3 people who of their own accord confessed to committing zina.
- b. If Unmarried: 100 whips in public.
 - i. For those who are unmarried, they don't have the means of satisfying their sexual urges, and therefore their punishment is not as severe.
 - ii. i.e. stealing food is different for a person who has means to feed himself and the person who is facing starvation. Omar (RA) suspended the law for cutting off of the hand of a thief during a famine.

B. Don't even go near it!

1. Legal aspect is physical act of sex. Moral aspect includes all the preliminary steps that lead to zina.
2. Different types of Zina (fornication/adultery is the final confirmation of a process which has many preliminary steps)
 - a. Zina of the eyes
 - b. Zina of the ears
 - c. Zina of the heart
 - d. Zina of the head
 - e. Zina of the feet
 - f. Zina of the legs
 - g. Etc.
3. Imam Muslim relates that Abu Hurairah narrated that the Prophet (SAWS) said, that
 - a. zina of the eyes is seeing a woman whom you shouldn't see, and you are taking pleasure in seeing her.
 - b. Zina of the ears when you hear the feminine voice of a woman and you take pleasure in listening to it.
 - c. Zina of the tongue is talking to a woman and enjoying it.
 - i. woman should not use a soft voice when talking to men (non-mahram). Should try to make it stern and strong.
 - d. Zina of the hand – if you are holding the hand of a non-mahram woman and enjoying it.
 - i. Prophet (SAWS) never shook hands with women.

ii. Took bai'yah from men with the hands. But for woman, the Prophet (SAWS) used a piece of cloth or bucket of water to take their bai'yah.

1. In one occasion, one of the Muslim sisters giving bai'yah to the Prophet (SAWS) asked him to stretch his hand so they could give bai'yah to him, and the Prophet (SAWS) replied that he does not shake hands with women.

e. Zina of the legs – if you walk to a woman to socialize with her, your legs are committing zina.

f. Zina of the heart – if you desire in your heart.

C. Fahsha: Abomination

1. Haya – Shyness: opposite of fahsha.

a. Note physiologically, the highest functions of the human brain is shyness and fear.

b. Alcohol affects the brain first at the highest level and then moves down.

c. Among the first things that alcohol takes away is fear and shyness.

2. If zina becomes rampant in the society:

a. Exhibitionism – women will try to make themselves attractive to the men. Try to be the center of attention and exhibit her body. (Haya has been lost).

i. Hadeeth: Prophet (SAWS) said: “I am not leaving behind me any bigger fitna for my umma then the fitna of women”.

ii. Equality of sexes.

iii. Destruction of the institution of the family.

iv. Temptation to zina.

D. Saa'ah Sabilah: Evil deed

1. Allah (SWT) wants the institution of family to be strong – 2 dimensions to strong institution of family and zina attacks both.

a. Weakens the bonds of mutual love and affection:

i. If a man sees a woman and she attracts him, then she is a temptation on his mind. He will now be preoccupied with the woman and the wife will feel it.

ii. Similarly, a woman could find herself being attracted to another man, and she will be preoccupied with the other man and the husband will feel it.

iii. weakens the bonds of mutual love and affections.

iv. If the sexual urge of both spouses is exclusive to each other, then this will build the bonds of mutual love, affection, trust.

b. Weakens the bonds of love between parents and children if the father is not sure that the children of his wife are his own children.

2. Must understand that sex is a very strong and potent force.

a. If you understand this, then you will understand why the Qur'an has such strict injunctions against zina. Must control and channel this urge to productive use, otherwise it could become very destructive. Strict discipline over these urges.

b. If you don't understand this, then you will perceive the Islamic injunctions as being strict – i.e.:

i. Hijab

ii. Segregation of sexes

iii. Covering of the bodies

c. Intellectual dishonesty/hypocrisy of modern society that on the one hand they hold Freud with such high esteem and credit him with being the father of modern psychology, but on the other hand, they try to belittle the sexual problems in society and ignore them as if they are not a problem.

i. as if only Muslims/Mullahs are obsessed with sexuality and rest of society ignores it – and yet they elevate the status of Freud who argued how man was obsessed by sex.

ii. The sexual urge is such a potent force in man that Allah (SWT) has placed within us – otherwise, why would people get married, support and raise families – endure such great burdens without some strong incentive/reward.

d. Ayat #53 of Surat al-Ahzaab – ask the wives of the Prophet (SAWS) from behind a curtain. This is more pure for your hearts as well as their (the wives of the Prophet – SAWS) hearts.

i. Allah is saying this about the wives of the Prophet (SAWS).

ii. It is human instinct

- e. Ayat #52 of Surat al-Ahzaab – Allah tells the Prophet (SAWS) that he cannot marry any other woman even if their beauty might appease him.
 - i. Even the Prophet (SAWS) has these instincts.
 - ii. Prophet (SAWS) never claimed to be anything more than human.
- f. Hadeeth of the Prophet (SAWS) – 3 things out of this world of yours is much liked by me:
 - i. women.
 - ii. fine smells/scents/perfumes.
 - iii. contentment in salat.

g. Surat Ali-Imraan: Women are mentioned first, other things mentioned afterwards. Nothing in the Qur'an is random. (?? Not sure why this is mentioned)

E. Stages of development of Islamic shari'a regarding this topic:

1. Surat al-Ahzab – logic, wisdom, philosophy of the segregation of the sexes.
 - a. Revealed 5 years after hijra.
 - b. Hijaab becomes imperative outside the house.
 - c. Need to have mahram when going outside the house.
 - d. Division of responsibilities
 - i. Burden of the future generation is primarily placed on the woman (Primary place of women is the home – to raise the children).
 1. Aside: Breast-feeding – important for development of the baby.
 2. Ahadeeth emphasizing the importance attached to this topic:
 - a. Abdullah ibn Mas'ood (in Tirmidhi) reports that the Prophet (SAWS) said 'Verily women are something to be kept hidden. When she comes out, shaitan makes her a target (for his evil designs). She is nearest to the mercy and blessings of Allah (SWT) when she is in the inner part of her house.'
 - Women should remain in the home – in the innermost parts of the house.
 - b. Other narrators report that whenever A'isha (RA) recited these words (??) she would cry because she would remember that she should not have come out to lead the forces against 'Ali – take on a public profile which was not the role of women. 'Ali said only to her upon returning her to Medina, 'you took upon yourself what was not responsibility'.
 - c. Anas (RA) reports that some women came to the Prophet (SAWS) saying that the men go to war and wage jihad for the cause of Allah and get all the reward for doing so, but we are deprived of this. The Prophet (SAWS) replied whosoever of you stays at home (taking care of the property and children of the mujahideen – in other narrations, these additional words are mentioned) will get equal reward.
3. Salat: For men, if a man does not pray in jam'ah out of laxity (no valid reason), his salat is not accepted. But for a woman, even the jumu'ah prayers are not compulsory.
 - a. Hadeeth: woman sahaba told the Prophet (SAWS) that she wanted to pray behind the Prophet (SAWS) in the congregational prayers – to get the reward of praying behind the Prophet (SAWS). The Prophet (SAWS) replied that the prayer in your home is superior to the prayer in the mosque. Your prayer in the veranda of your house is superior to your prayer in the courtyard of your house. Your prayer in a room in your house is superior to your prayer in the veranda of your house. If there is a side room, then your prayer in that room is superior to your prayer in the other prayer.
 - b. Hadeeth: The best masajid for women are the inside parts of their homes.
4. Jihad:
 - a. One of the taba'een reports from his grandmother, that when the Prophet (SAWS) and his companions were going to attack Khyber, some women tried to accompany the soldiers to Medina. The Prophet (SAWS) asked them who told them to come. They replied that they came to nurse the soldiers, collect food and water, supply the soldiers. The Prophet (SAWS) told them to go back – it was not their duty. But when he returned to Medina, he gave them some of the spoils of the victory to reward their intention.

b. Uhud – women did help, giving water to the injured.

- But that was an extreme emergency. The news had reached Medina that the Muslims were defeated and even the rumour that the Prophet (SAWS) had been martyred. Then women came out from Medina to tend to the wounds. ‘Aisha was among the women in that group.
- Also, this was before the revelation of Surat al-Ahzaab when the order to segregate the sexes and the wearing of hijab came. So, at the time of Uhud, the hijab was not even present. But, by the time of Khyber, Surat al-Ahzab had been revealed.
- Sahabat (Umm ul-khalaq) came after some battle after hearing that her son was martyred to inquire about her son. She was wearing her niqaab. (some people say there is no mention of the hijab in the Qur’an – it is mentioned – don’t come face to face, speak from behind a curtain). The people wondered how even during such an emergency she was wearing her niqaab. She replied, ‘even if my son has died, I’m not going to lose my hayaa (shyness).’

ii. Burden of the current generation is primarily placed on the man. (Men work and provide for the sustenance of the family).

2. Surat an-Noor – revealed the next year. Final commandments regarding the treatment of men and women.

a. Wisdom: Tell wives and women that when they go out that they should not go out without covering their faces. Even in jahiliyah the women used jilbab – but now, Allah (SWT) is telling women to cover their faces?

b. Rules specified in this revelation:

i. Respect the privacy of the home – don’t enter without having taken permission.

ii. Hijab with mahram as well! Two hijabs in Islaam

1. Hijab for non-mahram.

2. Hijab for mahram – even in presence of brother.

iii. Keep your eyes down.

1. Don’t stare even at your own sister.

2. Must apply to inside the home (because when you are outside, you have to look ahead of you)?

iv. Mahram and non-Mahram – if there was no legal difference between them, then this (???) ayat is futile – one of the longest ayat in the Qur’an.

1. Mahram is only someone who a woman can never marry.

2. Father and son of the former husband are muharam.

3. But brother is not. Cousins/in-laws etc. are not muharam.

4. For non-muharam, a woman should not show her face.

v. Haram for a woman to do anything that attracts the attention of men.

1. Qur’an tells woman not to rattle the ornaments/jewelry on her body to attract attention of men.

2. Hadeeth: Prophet (SAWS) said, ‘if a woman uses scent and then passes by some men so that they would smell her scent, she is such and such’ – very strong words that were not recorded in the hadeeth.

3. Even the voice of a non-mahram woman should not be heard – as much as possible.

4. If an Imam makes a mistake during the salat:

a. A man can say ‘Subhan Allah’

b. But a woman can only clap her hands.

vi. Keep bodies covered:

1. Hadeeth: no man should see the parts of a body which should not be seen and no woman should see the parts of a body that must be covered.

a. Men: in all cases, should cover from knee (including the knee) to belly-button.

b. Woman:

➤ In front of other woman, the same as men – cover from knee to belly-button.

➤ In front of men, the entire body of the woman must be covered – except the face, hands, and feet. This is true even for fathers, brothers, and sons.

- Should wear loose clothes – not tight clothes. Also, should have additional covering for the chest (khumr).
- vii. Don't remain unmarried – unless you cannot get married (beyond your means).
 1. Qur'an: Marry the singles ones among you.
 2. Don't expose yourself to the fitnah, and don't yourself be a fitnah for everyone else.
 3. Sunnah of the Prophet (SAWS): He never traveled without having one wife with him.
 - a. Now, people leave their families for years to earn money in foreign countries.

VIII. Do not kill

- A. Recall, in Surat al-Furqan, the three biggest sins were enumerated:
 1. Shirk
 2. Murder
 3. Zeena
- B. Here, in Surat Bani-Israel, these 3 things are discussed in detail.
 1. Begins with Shirk
 2. Then discusses zeena
 3. Now, discussing murder
 4. This selection in Bani-Israel ends by returning again to the prohibition against shirk.
- C. Human life is sacred.
 1. Surat al-Maida – the one who kills a human being without any reason, it is as if he has killed all of humanity. Whosoever saves a human life, it is as if he has saved all of humanity.
 2. If sanctity of life disappears from society, then the basis of society is destroyed.
 3. Man is a gregarious being – likes to live together – in social relationship.
 - a. This social existence is based on mutual respect for life and property.
- D. Islamic Law regarding Murder:
 1. Arab tradition was to deal with murder in one of two ways:
 - a. either take revenge – life for life
 - b. bloodmoney
 2. Islam validates this tradition.
 3. 4 conditions where human life can be taken
 - a. any kafir with whom war has been declared
 - i. the life of a kafir is absolutely as sacred as the life of a muslim in the Islamic state.
 - ii. But, if they are outside of the state, and war has been declared, then it is legal.
 - b. If someone has willingly committed murder (must be intentional murder), and the heir of the victim does not accept bloodmoney, then the murderer must be killed.
 - c. If someone has committed zeena and he/she is married.
 - d. If he has converted from Islam to any other religion.
 4. Whosoever is killed wrongfully, the heir has authority to seek retribution. Only he has the authority to handle this – i.e. not state pardons.
 - a. Can Forgive
 - i. Is very beneficial for the social relations (family of the murderer will feel indebted and affectionate to the heir who forgives – as opposed to feeling anger and vengeful).
 - ii. Also, better for your spiritual development to forgive.
 - b. Can accept blood-money or
 - c. Can demand that the murderer be killed.
 5. Cannot be excessive in meting out justice.
 - a. All muslims are equal in their legal and constitutional rights.
 - b. Cannot have the murder worth more than 1 life.
 - c. Cannot have very big differential between blood-money for someone of 1 tribe/nation and the blood-money calculated for another tribe/nation.
 6. “Lo, he will be helped” - Duty of the Islamic state to catch the murderer, try him, etc. But it is the decision of the heir to impose the punishment.

IX. Don't go near the wealth/property of the orphan except with something better.

- A. Orphans used to have guardians. Many times, the guardians would consume the wealth of the orphans before they came of age to receive their inheritance.

- B. Allah tells us that the guardians should go beyond just protecting the rights of the orphans and should seek to promote their interests.
1. I.e if they have a flock of livestock, should try to increase the size of the flock so that the orphan can benefit when they come of age.
 2. When this ayat was revealed (in Mecca), the companions zealously followed this in spirit and in letter, and would give the orphans from their own wealth.
 3. Surat al-Baqara #220 - revealed afterwards (in Medina) made it easier for the guardians. 'They ask you about the orphans. Tell them that they should try their utmost to improve their condition. If you have common expenses (mixed with them) it is no harm, they are your brothers. Allah knows who has bad intentions and who has pure intentions.'
 - a. If necessary, you can use some of the wealth assigned by the orphan to offset some of the costs of raising the orphan (i.e. to pay for food, to pay for education, etc.)
- X. Fulfill your promise/covenants/agreements – b/c you are going to be held responsible for the promises that you make.
- A. Recall: Central ayat of Surat al-Fatiha is a covenant – agreement between abd Allah and Allah (SWT).
 - B. Hadeeth: Anas ibn Malik reports that the Prophet (SAWS) seldom gave a sermon without saying 'There's no faith of a person who betrays his trust and there is no Deen of a person who doesn't fulfill his promise'.
- XI. Fill the measure to it's full – don't cheat.
- A. Surat al-Mutafifeen – 'woe to those people who when measuring for others, they weigh is light. When they weigh for themselves, they wan the full measure'.
 - B. Weigh with even scale.
 - C. It is good in and of itself, but it is better in the end.
 1. In the long run, creates confidence in transactions.
- XII. Don't pursue or follow anything about which you don't have knowledge. Verily your hearing, sight and thinking will be held accountable.
- A. Don't seek knowledge from occult sources (astrology, sorcery, witchcraft, jinn, etc.)
 1. Qur'an wants that people use only the true knowledge – not superstitions.
 2. Hadeeth: Prophet (SAWS) is reported to have said that 'whosoever thinks that the astrologer is telling the truth, then he is denying what I have brought'
 - a. Can't believe in Prophet (SAWS) while at the same time believing in astrologers.
 - B. What is true knowledge – Qur'anic understanding of knowledge.
 1. Allah (SWT) has provided the faculties to gain knowledge
 2. Two types of knowledge:
 - a. Acquired Knowledge ('Ilm addayn – physical knowledge)
 - i. Here, Allah (SWT) is discussing the acquired knowledge.
 - ii. Sensory perception (hearing, sight – data identification) – (Sama', Basar)
 - iii. Logical thinking and inferencing (process data inputs) – (Fuaad).
 1. Note: Fuaad is usually treated as heart. Heart also thinks.
 2. Israr Ahmad believes it is more accurate to translate as thinking process – logical reasoning and ability to inference.
 3. Either way, the Qur'an tells us that the heart thinks.
 - iv. Examples:
 1. Newton discovers gravity
 - a. Saw apple falling to the ground.
 - b. Pondered over this, and concluded that there must be a physical force that pulls the apple to the ground – discovered gravity.
 2. Discovery of steam power.
 - a. somebody noticed that food on a stick (shish kabab?) was being cooked over fire and moved on it's own force.
 - b. Rule – everything continues in state of rest or uniform motion unless acted upon by another force. Discovered steam, from which came the steam engine.
 - v. All of this is exfoliation of 'Ilm al-asmaa – knowledge of names given to Adam (AS) in the beginning.
 1. Allah (SWT) gave Adam (AS) the knowledge of the names of things.

2. The acquired knowledge (human capital) attained since then is akin to the exfoliation of a tree that grows into a tree and produces fruit.
3. The limits of this knowledge are still unknown. This knowledge continues to expand. Only Allah (SWT) knows when this will end.
4. This is the knowledge of khalifa – on this basis Allah (SWT) made Adam (AS) the Khalifa on earth.
 - a. Allah (SWT) gives power to those who understand the physical laws and can exploit these laws.
 - b. For a time, the Muslim civilization claimed this power.
 - c. Since then, the Western world took this knowledge and advanced it and now they claim this superiority.
- vi. Two types of acquired knowledge:
 1. Physical knowledge – medical, biology, physics, etc.
 2. Metaphysical knowledge – beyond the reach of physical sciences (philosophy and social sciences – which are branches of philosophy).
- b. Revealed Knowledge ('Ilm addeen/'Ilm Wahi – revealed knowledge)
 - i. Revealed from Allah (SWT).
 - ii. Must be received passively – accept the revelation.
 - iii. Same section of Surat al-Baqara (Section #4) – Allah (SWT) gives the final commandment to Adam (AS)
 1. Go and take charge of the earth, and whenever guidance comes to you from Me, whosoever follows that guidance shall have nothing to fear or to grieve about. Whosoever denies that guidance, they will remain in the hellfire forever.
 2. Huda – guidance (do's and don'ts).
 3. This is what Surat al-Fatiha is asking for.
- iv. Did Muhammad (SAWS) receive wahi through eyes/ears – No.
 1. Sometimes came directly into his heart.
 2. Sometimes the Prophet (SAWS) would hear a low voice as if a bell is ringing, and then the revelation becomes clear to my heart.
 3. Recipient of the revelation is the heart!
 4. In the heart dwells the ruh. The ruh of Muhammad (SAWS) received the wahi from the Ruh al-Ameen (Gibrael – AS).
- v. Two forms of Revealed Knowledge:
 1. Prophetic Revelations - Wahi sent through the anbiya'. This is protected from corruption. No shaitan/jinn can interfere or add to it.
 - a. According to Israr Ahmad, this knowledge has been sent to mankind for 8,000 years. From time of Adam (AS) to Muhammad (SAWS).
 - b. At time of Muhammad (SAWS), the guidance become Al-Huda (The Guidance) – Surat as-Saff, #9.
 - c. Guidance through this protected wahi is now closed. We now have the Qur'an which Allah (SWT) has preserved for all time.
 - d. Two further categories of Prophetic revelation:
 - Wahi al-Jali – message (Qur'an)
 - Wahi khatia – inspiration (i.e. dreams)
 - Prophet Ibraheem (AS) dreamed that he should sacrifice his son. He acted on that basis, b/c the dreams of Prophets are true (always protected).
 - Hadeeth: reported by 'Aisha – the first wahi that came to Muhammad (SAWS) was through true dreams.
 2. Personal Revelations – unprotected. No guarantee that it is uncorrupted by shaitan/jinn.
 - a. Dreams – true dreams.
 - b. Conviction in the heart – can't explain, but I feel so.
 - c. This is always available to those with purified hearts.
 - d. However, cannot be the basis for shari'a or law. This is personal.
 - e. Hadeeth: 'Omar is the Muhadis (the one to whom Allah (SWT) speaks) of my umma.

f. Hadeeth: Propheet (SAWS) said that nothing remains of the Prophethood except true dreams.

3. Relationship between acquired and revealed knowledge:

- a. Metaphysical Realities: Philosophy and Qur'an (Imaan) address the same issue.
- b. Social, Economic, Political Ideals – sociology, economics, political science and commands of Allah (SWT) on social organization (shari'a).
- c. What is Knowledge:
 - i. Acquired Knowledge – sensory perception and intellectual inference.
 - ii. Revealed Knowledge – knowledge of wahi (we will return to this later in this lesson).

XIII. Don't walk on earth with arrogant self-conceit.

A. Also appears in second section of Surat Luqmaan.

B. The way you walk reveals your self-perception.

1. Reveals what you think of yourself.
2. What the condition of your mind is.

C. Humans are very small in comparison to the magnitude of creation (can't clear the earth or stretch to the height of the hills).

XIV. Conclusion:

A. Of all these commandments, the evil side is hated by Allah (SWT).

1. The don'ts command us to avoid those things that are hated by Allah (SWT)

B. This is part of the wisdom that your Lord has revealed to you.

1. Refers to the second type of knowledge – revealed knowledge.
2. These teachings – do's and don'ts are among the treasure of divine wisdom to guide mankind.
3. Two opinions of nature of Hikmah:

a. First opinion – Shafi agrees with this opinion.

i. Qur'anic ayaat regarding Muhammad (SAWS):

1. Recites ayat of their Rub
2. Purifies their souls
3. Teaches Kitaab (laws) and the Hikmah.

ii. Shafi interprets Hikmah as the hadeeth and sunnah of the Prophet (SAWS).

b. Second opinion – Israr Ahmad agrees with this opinion.

i. Kitab is the shari'a – laws (used when something is being made imperative).

1. kutiba 'alaikum assiyaam
2. kutiba 'alaikum al-qisaal
3. kutiba 'alaikum al-qitaal

ii. Hikmah – wisdom underlying those commandments.

1. This selection is Surat Bani Israeel talks about the Hikmah in the Qur'an.
2. Surat al-Baqara – 'whosoever has been endowed with this Hikmah (Qur'an?) has been given a very big kheir'.

C. Now, the selection ends with command to stay away from shirk.

1. Just as in lesson #1 of this section (section III), Surat al-Mu'minoon and Surat al-Ma'arij begin and end with Salat (as the foundation of the character building of mu'min personality).

2. Here the hikmah begins with tawheed and ends with tawheed.

a. If you worship other than Allah (SWT) you will be thrown into the hellfire, denounced and rejected.

b. Allah (SWT) then ridicules the shirk practiced in pagan Arabia.

i. They thought that the angels and demigods were the daughters of Allah (SWT).

ii. Therefore, all the pagan gods had feminine pagan names:

1. Laat – feminine of ilah
2. 'Uzza – feminine of al-Azeez
3. Manaas – feminine of xxx
4. Kubrat – feminine of Akbar

iii. Believed in Allah (SWT) and believed that He had no partners in creation (Qur'an says 'if you ask them who created the heavens and the earth they will reply Allah').

iv. To ridicule them, Allah (SWT) shows the foolishness of their beliefs.

1. You like sons and hate daughters

2. But you allot daughters to Allah
3. Has your Lord favored you with sons and has adopted daughters (which you consider inferior) for Himself.
 - a. Allah (SWT) does not need sons and daughters – b/c he is eternal.
 - b. Man desires offspring to have continuation of his own personality through his offspring.
 - c. Editor's comment: Actually demonstrates the reason why people commit shirk – they want god of convenience – who satisfies their own desires but man doesn't show respect to Allah (SWT). See their god in terms that are favorable to themselves.

Surat Al -Hujuraat:

Preliminary Points (Tathakur):

I. Review:

- A. Section I: Comprehensive overview of conditions for salvation
 - 1. Lesson 1: Surat al-Asr
 - 2. Lesson 2: Ayat al-Birr
 - 3. Lesson 3: Surat Luqmaan
 - 4. Lesson 4: Surat Ha Meem as-Sajda
- B. Section II: Analysis of different aspects of Imaan
 - 1. Lesson 1: Surat al-Fatiha
 - 2. Lesson 2: Surat Ali-Imraan
 - 3. Lesson 3: Surat an-Noor
 - 4. Lesson 4: Surat at-Taghaboon
 - 5. Lesson 5: Surat al-Qiyyamah
- C. Section III: Analysis of Good Works
 - 1. Lesson 1: Surat al-Mu'minoon and Surat al-Ma'arij: Individual character development
 - 2. Lesson 2: Surat al-Furqaan: Mature Mu'min personality
 - 3. Lesson 3: Surat at-Tahreem: Islamic family life
 - 4. Lesson 4: Surat Bani Israeel: Values of Islamic society. (social virtues and social vices)
 - 5. Lesson 5: Surat al-Hujuraat: Islamic State.

II. Deals with the highest level of human society

A. Concept of State

- 1. State – relatively new concept in human society (200-300 years old)?
- 2. Previously, just had governments.
 - a. Components of the state:
 - i. Government is only 1 arm of the state (executive)
 - ii. Legislative
 - iii. Judicial
 - b. Citizens are loyal to the state, not to the government.
 - c. Citizens have the right to change the government.

B. This Qur'anic selection describes the Islamic state.

- 1. Constitutional basis of Islamic state.
- 2. Cultural foundations of homogeneous and continuous Islamic society.
 - a. Cultures, civilizational norms, values, etc.
 - b. Must be a homogeneous foundation underlying the Muslim umma.
- 3. Important and fundamental activities (do's and don'ts) for keeping the umma of the Islamic state integrated.
- 4. Social relations in Islamic state:
 - a. Position of racial and ethnic groupings in Islamic state.
 - b. Relationship between Islamic state and the rest of humanity
 - i. Basis of interaction
 - ii. Is there anything common
- 5. Basis of Islamic citizenship – who is a citizen in an Islamic state.
- 6. Difference between Islaam and Imaan – which is the basis of citizenship and membership in the Muslim society.
- 7. What is importance of Jihaad fee sabilillah in an Islamic state – is it obligatory on all Muslims?

III. Facts about this Surah:

- A. Consists of 2 sections
- B. This lesson consists of 18 ayaat, as was the case for the following lessons studied previously:

1. Surat at-Taghaboon
 2. Surat Bani Israeel
- C. Medini Surah
- D. Position of the surah in the Qur'an:
1. Out of 7 groups of surahs (blend of Meccan and Medinan surahs)
 2. This falls in the 5th group.
 - a. 13 Surahs from Mecca
 - i. In the exact center of those 13 is Surat Ya-Seen
 - ii. The Prophet (SAWS) said about Surat Ya-Seen that it is the heart of the Qur'an.
 - b. Followed by 3 Medinan Surahs
 - i. Beautiful pair of Surahs:
 1. Surat al-Muhammad
 2. Surat al-Fath
 - ii. Surat al-Hujurat
 1. Almost an appendix to Surat al-Fath.
 2. Surat al-Hujurat explains in detail the last two ayaat of Surat al-Fath
 - α. 'it is He who sent His messenger with the Guidance and the Deen of Haqq so that this Deen dominates over all other deens. Allah is sufficient as a witness as well as a helper.'
 - β. 'Muhammad is the Messenger of Allah (leader) and those who are with him (followers) are ...
 3. This requires jihaad to establish the Deen of Allah (SWT).
 - α. Revolutionary struggle to uproot the existing system and establish the Deen of Allah (SWT)
 - β. This revolutionary struggle is jihaad fee sabilillah
 - χ. This is discussed in greater detail in Surat al-Hujurat, ayat #15 – integral part of Imaan
 - δ. Requires strong, disciplined part made up of committed people willing to sacrifice – to the maximal extent – to engage in this struggle.
 - Revolutionary struggle requires a revolutionary party
- E. Historical Background of this Surah
1. Revealed after Surat al-Fath, which was in turn revealed after the Treaty of Hudaibiyah
 2. In Surat al-Fath, the Treaty of Hudaibiyah is described by Allah (SWT) as a clear victory.
 - a. Generally perceived that the victory of Mecca was the biggest success/event in the life of Muhammad (SAWS).
 - b. Qur'an doesn't mention the conquest of Mecca.
 - c. By normal human standards, the Treaty of Hudaibiyah may not appear to be so significant.
 - i. But, the Allah (SWT) revealed an entire Surah (Surat al-Fath) in response to this treaty.
 - ii. After this treaty, there was a great influx of people into Islaam.
 - iii. Big defeat for the Qur'aish.
 1. Qur'aish recognized Muhammad (SAWS) as a force to reckon with.
 2. Akin to the state of Israel being recognized by Arab countries
 - α. Since the creation of Israel in 1948 no Muslim country recognized the state.
 - β. Then Egypt recognized Israel in 1979.
 - χ. Then the Frontline states sat in front of Israel at negotiating table at Madrid conference in 1992.
 - Note significance:
 - In Madrid – capital of Spain – which completely eradicated the Muslim presence in the Iberian peninsula.
 - 1992 – exactly 500 years after the end of Muslim presence (1492) (note: not only Muslim rule, but Muslim presence as well) in the Iberian peninsula.

- Madrid never hosted an international conference. Also, thereafter, all negotiations were held in Washington, D.C.

➤ Great humiliation.

iv. Represent turning point in confrontation between Muslims and Qur'aish

F. Generalized Context – how to unify Muslim community and strengthen them so that they can wage jihad to make the Deen of Allah (SWT) supreme.

G. Can be divided into 3 nearly equal parts

1. Part 1: ayat #1-7

a. Two fundamentals of Islamic state/Muslim umma

i. Constitution/Legal Basis

ii. Cultural Basis

2. Part 2: ayaat #8-12

3. Part 3: ayaat #13-18

IV. Subject matter - Names of the Qur'anic surahs:

A. The title of the surahs of the Qur'an generally don't summarize the contents of the surah – they are only symbols to denote the surah

1. Surat al-Baqara – only mentioned in a very short section (a few ayaat out of more than 200 ayaat) of Surat al-Baqara.

2. Surat al-Hujuraat – refers to an incident that was mentioned very shortly in the surah. But this does not convey the subject matter of the surat – which deals with the highest level of organization of the Islamic state.

B. Exceptions – sometimes the symbol captures the content of the surah

1. Surat al-Qiyyamah – captures the overall gist of the surah.

C. Therefore, need to identify the main theme/subject matter of the selection

1. Surat at-Taghaboon – deals with Imaan. Not a single mention of salat in the selection we studied.

2. However, both Surat al-Mu'minoon and Surat al-Ma'arij mention salat at the beginning and at the end in the context of 'amaal.

Tafseer:

I. Fundamentals of Islamic State/Muslim umma - Part 1: ayaat #1-7.

A. 1st Fundamental Principle – Sovereignty belongs to Allah (SWT) exclusively. Man is vicegerent.

1. Meaning of ayat #1:

a. 'Ya ayuhal latheena amanu'

i. This phrase is exclusively Medini

1. This address is nowhere to be found in the Meccan revelations (2/3 of the Qur'an).

a. Only exception is Surat al-Hajj where this phrase occurs 1 time.

b. It should be noted, however, that there is dispute whether Surat al-Hajj is Meccan or Medini.

➤ Definitely known that some of this surat are Medini revelations.

2. Occurs 89 times in the Medini surahs

ii. This phrase is heavily emphasized in this surat

1. We have encountered this phrase only three times up until now (in the studies)

a. Surat at-Taghaboon (2 times)

b. Surat at-Tahreem (1 time)

2. Occurs 5 times in this small surah alone.

iii. Can translate as 'Oh you who profess to believe'

1. The Qur'an never mentions 'ya ayuhal latheena aslamu'

2. The Qur'an never mentions 'ya ayuhal latheena nafaqu'

3. This address applies to all those in the Muslim umma – includes munafiqeen and those who are neither mu'min nor munafiq.

4. Therefore, translate as 'Oh you who profess to believe'.
 5. Editor's comment: Distinct address to the umma – Allah (SWT) appeals to Imaan when setting up foundations for Islamic society and Islamic civilization.
 - b. 'La tuqadimu' or 'La taqadamu'
 - i. 'La taqadaamu' - Do not exceed beyond Allah and His messenger
 1. Beyond Allah – beyond the Book of Allah (SWT)
 2. Beyond His messenger – beyond his commands, judgment, sunnah
 3. You are not free to do anything you like – your freedom is limited.
 - a. If you believe in Allah (SWT), you are bound by the commandments of Allah (SWT).
 - b. If you believe in Muhammad (SAWS) then you are bound by his commands.
 - ii. 'La tuqadimu' – Do not put yourself or your opinions ahead of Allah (SWT) and His messenger.
 1. Use your intellect, but don't elevate your intellect, preferences, opinions, priorities above those of Allah (SWT) and His messenger (SAWS).
 - c. Have taqwa of Allah (SWT) – God-consciousness.
 - i. Can have the laws, but the inner spirit to control the attitude we have towards these injunctions must be taqwa.
 - ii. Taqwa is what inspires/motivates the mu'min.
2. Implications of this ayat on Islamic governance: This ayat is the foundation of the constitution of an Islamic state – Sovereignty belongs to Allah (SWT).
 - a. Constitutional/Legal basis of an Islamic State - Should be the first clause of the Islamic constitution - Nothing can be done that is repugnant to the Book of Allah (SWT) and the sunnah of the Prophet (SAWS).
 - i. If this clause is included in the constitution of any state in the world – it becomes an Islamic state.
 1. Every institutional framework for governance is allowed so long as this clause is accepted and operational
 - a. Can have kings (Da'ud was a king – but they were actually khalifas).
 - ii. Other Qur'anic references to the supreme sovereignty of Allah (SWT):
 1. Surat Yusuf
 2. Surat al-Kahf
 3. Surat Bani Israeel (last ayat)
 - iii. Every constitution in Pakistan has the objective resolution: Declares that sovereignty belongs to Allah (SWT).
 1. Fulfills the theoretical requirement.
 2. However, this resolution is not operational – therefore, must make this enforced.
 - b. Mankind is vicegerent – philosophical basis of Islamic State.
 - i. Definition:
 1. Decides according to the sovereign
 2. Uses own judgment only when there is no specific instruction from the sovereign.
 - ii. Vicegerency is assigned to all of mankind – this responsibility was given to Adam (AS) and has been inherited by all of his progeny.
 1. Those from the progeny of Adam (AS) who claim sovereignty have revolted against Allah (SWT) and are in rebellion against Allah (SWT).
 2. Minimum punishment of those in rebellion is that they lose their right of vicegerency.
 3. Therefore, responsibility of vicegerency is held by those Muslims who submit to the will of Allah (SWT).
 4. Hadeeth: reported in Hanbal – Prophet (SAWS) said that the example of the mu'min is that of a horse tied to a post.
 - a. Not free to do whatever you like.
 - b. Can do whatever you want within the bounds of the Book of Allah (SWT) and the Sunnah of Prophet Muhammad (SAWS).

- c. i.e. horse is free to move around within the circle created by the rope tied to the post.
- iii. While Prophet lived, the vicegerency was personal.
 - 1. The Prophet (SAWS) was the vicegerent.
 - 2. The commands of the Sovereign (SWT) were coming to him personally.
 - 3. Qur'an: inna ja'alna khalifataan (singular).
 - 4. Hadeeth: Prophet (SAWS) said that the khilafa was passing from one Prophet to another.
 - 5. Prophet Muhammad (SAWS) was the last personal khalifa.
- iv. Now, the vicegerency is a collective obligation upon the Muslim umma.
 - 1. This is the philosophical basis of the Islamic state.
 - 2. According to Maududi, Islamic polity is neither theocracy nor democracy. Islaam is a theo-democracy.
 - a. Democracy is based on human sovereignty
 - b. Theocracy is based on sovereignty of religious class (pope, brahmins, etc.)
 - 3. Islaam is theo-democracy:
 - a. theo: options available must be within the bounds set by Allah (SWT) and His messenger (SAWS).
 - b. theo: must do what is obligatory of muslims.
 - c. demo: Within the bounds set by Allah (SWT) and His messenger (SAWS), can use electoral process to decide between mubah options.
- v. How to enforce the principal of Divine sovereignty
 - 1. Surat an-Nisa'a, ayat #59: 'Oh you who believe, obey Allah and obey His messenger, and those among you who are appointed leaders. If there is anything wherein you differ, then refer it to Allah and His messenger if you have real belief in Allah and the Hereafter. This is good not only in itself, but regarding the final result as well.'
 - a. Imperative 'adee'u' is repeated twice.
 - Obey Allah – unconditional obedience
 - Obey Messenger – unconditional obedience
 - And those among you who are appointed leaders – conditional obedience; obey within the limits of the shari'a.
 - b. If there is a difference of opinion – how to refer it to Allah (SWT) and His messenger.
 - Now, we have 3 separate institutions of state: executive, legislative, judicial.
 - Take the case to the judiciary to adjudicate on the matter.
 - Must then substantiate your opinion/argument using the authority of the Book of Allah (SWT) or the sunnah of Muhammad (SAWS).
 - c. How to install the executive – ulil amr?
 - Guidance is given in the preceding ayat (Surat an-Nisa', #58) – 'Verily Allah commands that you give the amana (trust) to those who are capable of it'
 - Must select trustworthy people
 - I.e. if elections, must elect on the basis of sincere evaluation of who is the best
 - Don't elect on the basis of personal gain, ties of kinship, etc.
 - This guidance (ayat #58) is a moral command – not a legal command.
 - Allah (SWT) has left it open as to the exact form of the selection process.
 - Why? Because the process of social evolution was still taking place. Human society has developed more sophisticated means of organizing government.
 - Khulafa rashideen was definitely a republic based on shura. But institutions had not been fully developed (judicial, executive, legislative).
 - Since the khulafa rashideen, however, Muslim governance descended into other forms – mulukiya.
 - Israr Ahmad's opinion that the presidential system is nearest to the system of khalifate – legislative and executive branches are separate.

2. Abu Bakr first sermon after the bai'ya of khalifa, said if I go on the right path it is your duty to obey me. If I go astray, it is your duty to correct me.
3. Omar ibn al-khattab, when he became khalifa asked, 'what will be your attitude if I go on the straight path.' People replied 'then we will listen and obey'. Then Omar asked, 'and what if I turn astray'. Then someone from the congregation stood up, drew his sword and said 'Then we shall rectify you with this' pointing to his sword. Then Omar prayed and thanked Allah (SWT) that this community was not made up of blind followers.

B. 2nd Fundamental Principle – Islamic Culture

1. Unified under leadership of Muhammad (SAWS).

a. Background:

- i. Satisfies human need to be attached to a leader – human personality.
 1. Imitate his personality, characteristics, etc.
 2. Whoever is nearer to Muhammad (SAWS) should be nearer to the hearts of the Muslims.
- ii. Despite wide differences in Muslim ummah (from Malaysia to Morocco, Turkey to Somalia), the ummah is unified around tawheed and intense love for Prophet Muhammad (SAWS).
- iii. Examples in other nations:
 1. United States – nation is galvanized over the leadership of the 'founding fathers'.
 2. Soviet Union – cult of Stalin/Lenin.
 3. Pakistan – emphasis on Jinna and Iqbal – figures prominent in the foundation of the Pakistani state.
 4. India – Gandhi leader of independence struggle

iv. Evidence from Hadeeth:

1. Prophet (SAWS) said, 'None of you can be a true mu'min unless I become more dear to you than your own father, son, and whole of humanity.'
2. Prophet (SAWS) asked Omar (RA), 'how dear am I to you'. Omar replied 'you are more dear to me than anyone else in the world'. The Prophet (SAWS) then said, 'how about your own life'. Omar paused and then said, 'Yes, now I can say that you are dearer to me than my own life also'. Then the Prophet (SAWS) said 'Now, this is the point where you should be.'

v. Obedience to Muhammad (SAWS) is part of the law. But love, respect, emotional attachment, sentimental attachment, trying to mimic him is very important.

vi. Surat Ali-Imraan: 'say, O Muslims, if you want to love Allah, follow me'

1. 'Follow Me' – tattabi'uni – Idtia'
 - a. Follow, imitate, come near to me.
 - b. vs. Adee'u – obey me.

vii. This fixes the cultural values and standards in Muslim society.

b. Proper Respect for Muhammad:

- i. Ayat #2 – 'Oh you who believe, don't raise your voices above the voice of the Prophet ... lest all your good deeds go in vain'.
 1. Don't show disrespect to him (SAWS).
 2. Can lose your good deeds only by showing the slightest disrespect to the Prophet (SAWS).
 - a. Why? - because doing so injures the central pillar of the cultural homogeneity of the Muslim umma.
 - b. Deep respect from the depths of the hearts will cement the muslim umma.
- ii. Ayat #3 – 'Verily those who keep their voices low in the presence of the Messenger of Allah, those are they whose hearts Allah has selected after testing for taqwa. For them is forgiveness and a great reward.'
 1. Imtihaan – test/examination. If you pass the test, you are selected.
 2. Allah (SWT) has tested their hearts and selected them for taqwa.
 3. This is the positive side of what was said in ayat #2.

- iii. Ayaat #4 & 5– ‘Those who call unto you from behind the private apartments, most of them have no sense’. ‘And if they had patience until you came out to them, it would have been better for them. And Allah is Forgiving, Merciful.’
 1. Again, a disrespect to the Prophet (SAWS) - uncultured habit from the people of the desert.
 2. It would have been better for them to wait until Muhammad (SAWS) came to them.
 - a. Must respect the privacy of people.
 - b. The more important a person, the more demands on his time, and therefore, the more important it is for you to avoid interrupting and disrupting his schedule.
 3. Allah is Forgiving and Merciful – they did not mean any harm, but only because of their ignorance they showed this disrespect.
- c. Practical aspects for us today: Whenever anybody begins to report a saying of the Prophet (SAWS), you should not offer any difference of opinion with his statement.
 - i. If you want to see if it is an authentic hadeeth, you can do this. But for the time being, you should stop raising any differences of opinions.
 - ii. If you continue to dispute on this matter, then you are raising your voice, thoughts, opinions, etc. above those of the Prophet (SAWS).
 - iii. Even today, among the Arabs – particularly in the gulf? – when two people are arguing, as soon as someone says “Sallie ‘ala nabiy” both parties end the dispute (no matter how emotional the argument was).
2. Ayat #6 – Society built on truth. Must investigate all news, so only act upon the basis of truth – and not being manipulated by evil-doers.
 - a. General principle – must clarify knowledge to avoid acting on rumors.
 - b. Regarding Muhammad (SAWS), if someone brings information/ahadeeth that defames the Prophet (SAWS) – must investigate.
 - i. Actually, on the basis of this ayat, the muhaditheen took pains to record the ahadeeth and record the chain of isnaad – to verify the validity of the hadeeth.
 - ii. The characters of thousands of people relating the ahadeeth was investigated to ascertain their trustworthiness.
 - iii. Tremendous detail on the life of the Prophet (SAWS) has been preserved for us.
3. Ayaat #7 & 8 – Social status of Muhammad (SAWS).
 - a. Why is Allah emphasizing something that was obvious to the sahaba?
 - i. For us, Muhammad (SAWS) is nothing else but the Messenger of Allah (SWT).
 - ii. For the sahaba, Muhammad (SAWS) was an integral part of the society
 1. to Abu Bakr, Muhammad (SAWS) was son-in-law
 2. to Abbas, Muhammad (SAWS) was a nephew
 3. to his wives, Muhammad (SAWS) was a husband.
 4. to Ali, Muhammad (SAWS) was an uncle
 5. to his children, Muhammad (SAWS) was father.
 - iii. Allah is telling the sahaba that they must not let their other social relationships interfere with his role as Messenger of Allah (SWT).
 1. don’t let your role as wife, father-in-law, etc interfere with the responsibilities of Muhammad (SAWS) as the Messenger of Allah.
 2. Keep this foremost in your mind, so that your attitude towards Muhammad (SAWS) is appropriate to his responsibility as Messenger of Allah.
 - iv. For us, the sunnah of the Prophet (SAWS) must be living. We must keep this attitude in mind – that he is the Messenger of Allah (SWT).
 - b. ‘If he were to accept your advice in many matters, you would surely find yourself in difficulty’.
 - i. It was the practice of the Prophet (SAWS) to listen to his companions – to have regard for their opinions, sentiments and feelings.
 - ii. On occasion, the Prophet (SAWS) would override his own opinions to listen to his companions (out of courtesy, regard for their feelings, etc.).

1. i.e. Uhud

- a. Prophet (SAWS) wanted to defend from within the walls of Madina.
- b. Many of the sahaba wanted to go out and fight in the field – particularly the youth, those who didn't have the chance to go to Badr, those who accepted Islaam after Badr. They were eager for shahada.
- c. Prophet (SAWS) accepted their opinion and went out to fight the Quraish in the open field.

iii. Attitude should be to see what the Prophet (SAWS) is inclined to, and accept that. Don't try to force your own opinion on him.

1. We must inculcate this attitude mentally.
2. People try to find ayaat in Qur'an and hadeeth that support their own opinion.
3. Instead, should research with objectivity. (though absolute objectivity is impossible, but you must try as much as you can). Try to learn what the Qur'an says, and what was the inclination of the Prophet (SAWS).

iv. "Allah has made Imaan beautiful in your hearts, and made disbelief and lewdness and rebellion hateful to you. Those are they who are rightly guided".

v. "It is a bounty and a grace from Allah, and Allah is All-Knowing, All-Wise."

II. Second part consists of 8 commandments.

A. Background:

1. 2 of prime importance.
 - a. one ayat for the first commandment.
 - b. two ayaat for the second commandment
2. 6 of comparatively lesser importance – discussed in three ayaat.
3. These commandments are to keep the ummah in tact. Keep the ummah healthy, strong relationship.

B. 1st Commandment – Don't act on rumors. (ayat #6). Must investigate first before taking action (particularly if the conveyor of the news is of doubtful character.

1. General rule – applies in all circumstances.
2. Specific rule – regarding the Prophet (SAWS). For this reason, the muhaditheen took great pains to preserve the sayings of the Prophet (SAWS).

C. 2nd Commandment – If two groups among the Muslims go to war against each other, it is imperative on you to make peace between them. (ayat #9). Allah makes this command in the imperative form (Amr). Therefore, imperative on you.

1. Make Peace:

- a. Stop the dispute in the bud – don't let it flare up.
 - b. Don't be indifferent towards it. It is your duty to try to make amends.
 - i. Disputes like this can weaken the integrity and strength of the ummah.
 - ii. Can weaken the ummah before enemies.
2. If one party continues to transgress against the other, then the Muslims must fight against the transgressors.
- a. After having concluded a truce, if one group transgresses, then it is your duty to fight against that group.
 - b. As if the party is now going against the entire ummah.
 - c. Fight until it returns to the Amr of Allah.
 - i. Amr of Allah becomes the terms of the truce that was signed.
 - ii. This truce becomes binding.
3. If the transgressing party then returns to the truce, then make peace again. Must make the peace justly and equitably.
- a. Now, because you have participated in the fighting, you are a party in the fight. So, now you must be very cautious that you do not suppress the group.
 - b. Allah loves those who deal equitably.
4. Applies at all levels of society. Among brothers, Muslims, among groups within the Muslim ummah, among nations.
5. Spirit behind this injunction is that all Mu'minoon are like brothers. (ayat #10).

- a. Make peace between your brothers
 - b. Have taqwah of Allah.
- D. 3rd Commandment – Do not mock people.
1. It may be that the person you are mocking has greater taqwah than you, or is more dear to Allah (SWT), or has achieved a higher level of Imaan than you.
 2. You cannot know what is in the hearts of people, so don't mock people based on their external features, actions, etc.
 3. Note, this has been repeated here for women. This weakness is powerful among both men and women.
- E. 4th Commandment – Don't defame/insult/be sarcastic one another.
1. Note the language – “anfusakum”.
 - a. If you are defaming a Muslim, your brother, it is as if you are defaming your own self.
 - b. Prophet (SAWS) said, ‘Don't call your parents bad names’. A sahaba then asked, ‘who can use bad names on their parents?’. The Prophet (SAWS) replied ‘Whoever insults someone else's parents, that person will reply with an insult to your own parents.’
- F. 5th Commandment - Don't use offensive nicknames – particularly those that they don't like.
1. May be down in light jest. But at a particular moment, someone might take it seriously. Can be very injurious to the bonds of love between Muslim brothers.
 2. We are all individual bricks in the Muslim ummah. If the bonds of brotherhood are damaged, the the bonds uniting us will be weakened.
 3. The enemies will always try to foster and take advantage of the disputes among Muslims.
 - a. Note: When the Muslims went to the Tabuk expedition, one of the sahabi (‘Iqab ibn Malik) didn't join the army. When the Prophet (SAWS) returned, he confessed his weakness (his nafs deceived him – you can enjoy the luxuries of your home a few more days and catch up to the army – until it was too late.). While he was being punished, a letter came to him from the chief of the Ghassan tribe addressing him ‘we have come to know that your master/leader (sahib) has mistreated you. If you come to us, we shall give you the honor that you deserve’. As soon as he read the letter, he tore it up and threw it away.
 4. Bad is even the name of ‘fisq’ – lewdness, after you have been given Imaan.
 - a. Fisq is not compatible with Imaan.
 - b. Allah (SWT) has given you the honor of Imaan, so it is not becoming of you as a Mu'min to use fisq.
 - c. Those who do not repent, they are evil-doers – will be punished.
- G. 6th Commandment – Shun suspicion.
1. Whatever idea you have about a person, your attitude will depend on how you think of that person. Suspicion can take you away from the attitude of a loving brother.
 2. Some of the suspicion could be sin.
 - a. Can lead to hatred – mutual.
 - b. Can destroy the strength, unity and integrity of the ummah.
- H. 7th Commandment - Don't spy on each other.
1. Certain people have the inclination to try to find out things about people.
 2. Prophet (SAWS) said that ‘if something bad about someone has come to your knowledge (without your own intention – without trying to find out), try to cover it up. Allah will cover your weaknesses on the Day of Judgment’.
- I. 8th Commandment – Do not backbite – gheebah?
1. Don't say anything about someone who is not present that would not be liked by him/her.
 2. Hadeeth: Someone asked the Prophet (SAWS) what is gheebah? The Prophet (SAWS) responded, it is mentioning something about your brother which he would dislike. The question was then put to the Prophet (SAWS), what if what you say is concerning something that is true – is it still gheebah? The Prophet (SAWS), replied, if it is in him but you are saying it in his absence, then it is gheebah. But, if it is not in him, then you mohtan (false charge) – much worse than gheeba.
 - a. If you want to mention a shortcoming of a brother, then you should have the courage to mention it to him privately. In his own sincerity, he should rectify his mistake.

- b. Prophet (SAWS) said, a Muslim should be like a mirror to your brother. – let them know that they have committed a mistake – so they can repent and improve themselves.
 3. Allah (SWT) compares this to eating the flesh of a dead brother! Very hated by Allah (SWT)!!! This is morally as repugnant before Allah (SWT) as eating the flesh of a dead brother.
 4. Had the person been present (i.e. not dead), he could have defended his honor and explain his position.
 5. Have taqwah of Allah (SWT). Allah accepts repentance and is All-Merciful.
 - a. Recall, Allah (SWT) is very happy with the person who makes sincere taubat.
- III. Part 3: Basis for citizenship in Islamic state and relations with non-Muslims.
- A. Transition ayat (ayat # 13) – Human relations (with Muslims and non-Muslims).
1. The ayat addresses the whole of humanity ‘Ya ayuha nas’.
 - a. 5 times before, the address is “ya ayuha latheena amanoo”. Now, the address is to all of mankind.
 - b. This surat deals with the collective community life of the Muslim umma (at the social and political levels).
 - i. The first addressees are the Muslims.
 - ii. Here, Allah addresses the entire mankind.
 - c. Here, Allah (SWT) sheds light on the brotherhood mentioned in ayat #10.
 - i. You are brothers in faith (ayat #10).
 - ii. You are all creation of Allah
 - iii. You are all descended from Adam and Hawa.
 2. Also, relates to mockery described in ayaat 11 & 12. Underlying disease of mockery is feeling of superiority.
 - a. One of the most common ways of making fun of other people is on the basis of their nationality, race, color, ethnicity, etc.
 - b. Allah (SWT) declares all of humanity as equal.
 - i. The only difference in in acquired characteristics: in deeds, character, behavior, speech, piety, etc.
 1. Only Allah can know what is in the heart.
 2. Provides the basis for valuing people in society.
 - a. Value of a person is based on his good conduct, piety, etc.
 - b. Today, however, value is based on wealth, education, political power, race, etc. These are invalid measures of value in the eyes of Allah (SWT).
 3. Hadeeth (SAWS): Prophet (SAWS) said that when a fasiq is being praised, Allah (SWT) becomes so angry that his throne trembles.
 - ii. No concept of superiority on the basis of endowed characteristics (sex, race, color, physical attributes, etc.)
 - c. Revolutionary concepts:
 - i. Allah has created all of mankind.
 - ii. All of mankind is the progeny of Adam and Hawa. We are all brothers and sisters.
 - iii. Allah (SWT) has differentiated mankind so that he may be known.
 1. Just like siblings are differentiated by looks, voice, etc, so are tribes differentiated.
 2. Can come to know much about a person by observation:
 - a. historical background
 - b. geographical upbringing
 - c. cultural background
 - iv. Prophet (SAWS) repeated this in his last sermon.
 1. In original edition(s) of “Concise History of the World” by H.G. Wells, the author (despite being very critical of Muhammad (SAWS)) admits that although this concept of equality of men had been preached before, only Muhammad (SAWS) established a just social order based on this principle for the first time in the history of man.
 2. This passage has been removed in the current edition of the book.
 - v. Example of Malcolm X who came to sunni Islam after going to Hajj and witnessing the diversity and universality of Muslims.
 3. This ayat also has implication on the Islamic state and it’s relationship with non-Muslims in the world.

- a. As humans, we recognize that we share two things in common that are the basis of good/cordial relations:
 - i. We are all created by Allah – will be treated with respect.
 - ii. We are all children of Adam and Hawa – therefore must be treated as brothers/sisters.
- b. Note, Qur'an tells us that a mu'min should not have love for the non-Muslims. This is reserved only for Allah (SWT) and His messengers and those who believe. But can have cordial/friendly relations with non-Muslims – except for those who are at war with you.
- c. In Surat al-Muntahina, ayaat #8 & 9: Guides us on how to deal with those countries/nations that resist you and want to prevent you from practicing the Deen of Allah (SWT). In this case, there is rivalry and must be treated as such.
 - i. Allah does not prohibit you from having cordial relations with them. Be kind to them.
 - ii. But only to those who did not go to war against you in your Deen, and turn you out from your homes (i.e. Quraish), and fought against you. Whoever makes friends with them, they are the transgressors.
4. In relation to modern times, the world has become very small. Information travels very quickly, people can travel much faster than before.
 - a. Therefore, people should be very close to each other. Demands of the times are for 1 world state (League of Nations established at the turn of the 20th Century and followed up by the United Nations).
 - b. However, we find instead, that the differences in the hearts are very strong. Instead, the 20th century has been characterized by terrible crimes against humanity, devastating wars, hatred, etc.
 - c. If mankind comes to understand these two points in ayat # 13 (All created by Allah and all children of Adam) then we could come to a consensus and live together. This would mend the hearts.
 - i. But, humanity does not believe in Allah (SWT), or is at least agnostic about it.
 - ii. Also, humanity does not accept the common heritage of Adam and Hawa.
 - d. Qur'an and World Peace
 - i. Cannot have peace in the world unless people have inner peace – Imaan is the basis of Amn (inner peace, satisfaction). If they have peace within themselves, they will emit peace.
 - ii. Islaam – social peace. Treat each other as brothers. Don't backbite, mock, look down on others, etc.
 1. A Muslim is a person from whose hand and tongue, all Muslims are safe.
 - iii. Global peace – the only permanent just social order is Islaam. As the Prophet (SAWS) has prophesized, this Deen will prevail over the entire globe.
- B. Next four ayaat (14-18) – Basis for citizenship in Islamic state and the motivation/purpose for citizens. Muslims are focused on attaining real Imaan. Basis for citizenship, however, is simply shahada.
 1. Ayat # 14: Some people among the Bedouin Arabs say: "We believe". Say (O Muhammad): "You have not at all come to believe but say 'We have submitted (become Muslims)' for real faith has not yet entered into your hearts. But, if you obey Allah and His messenger, He will not deprive you of the reward of any of your deeds. Verily Allah is Forgiving, Merciful."
 - a. Language:
 - i. "Al-'Araab" – definite article. Not all Bedouin Arabs, but some Bedouin Arabs.
 - ii. two ways of negating in the past tense
 1. Ma amantum – you have not come to believe
 2. Lam tu'mino – you have not at all come to believe. Much more emphatic denial.
 - b. Who is this ayat referring to: After the Treaty of Hudaibiyah, the Bedouins realized that the tide was turning and that the Muslims were growing powerful. Many then became Muslims.
 - c. Generally, no reward for good deeds without Imaan. But here, Allah, is saying that he will still give reward to the Muslims who have not yet attained real Imaan if they obey. Because Allah is Forgiving and Merciful.
 - i. If you fulfill the minimum conditions:
 1. Submit – become Muslim
 2. Full obedience

- a. Note: must be full obedience.
 - b. Ayat #85 of Surat al-Baqara- Do you accept a part of the Book and reject another part? They will face extreme humiliation in this world and a severe punishment on the Day of Judgement.
 - ii. If they were apparently Muslims, but not really mu'min, were they munafiqeen?
 1. If they were munafiq, not good deed would be accepted.
 2. Allah, SWT, tells us here that that is not the case. So long as they obey, Allah (SWT) will accept their good deeds.
 3. Can be a position, where a person is a Muslim (legally) but in his heart, there is neither nifaaq nor Imaan.
 4. Imaam ibn Taymiyah deals with this subject in 'Kitabul Imaan'.
 5. Israr Ahmad's example: Line from -ive infinity to +ive infinity. -ive range is munafiq, +ive range is mu'min. At 0, neither munafiq nor mu'min.
 - a. Munafiq are those who became Muslim in deceit to try to destroy Islaam. I.e Abdullah ibn Saba (Jew from Yemen) became Muslim in order to sabotage Islaam from within.
 - b. Mu'min enter into Islaam out of conviction of Imaan.
 - c. Those neutral people who entered because they just went with the flow. Did not enter into Islaam with positive conviction (Imaan) nor to sabotage Islaam from within, but simply because it was the thing to do.
 6. This is the condition of 99.99% of the Muslim population today.
 - a. Some of the more enthusiastic Muslims today view the Muslim masses as munafiqeen because they don't practice Islaam.
 - Say we accept Allah (SWT) as our Lord, but don't accept His commandments.
 - Say we believe that Muhammad (SAWS) is the Prophet, but don't follow him.
 - Say we believe in the Qur'an, but don't accept the injunctions of the book.
 - Nor can it be said that we have real Imaan. If we had real Imaan in our hearts, our actions would change. Our society would be transformed into an Islamic civilization.
 - b. Proof that we are not mu'min- Allah says in Surat Ali-'Imraan, 'don't have any grief, I promise you that you will be supreme if you are real mu'mineen.' But what is our condition today? We are the lowest, most humiliated today. Allah's promise is true, it is we who have failed our covenant.
 - c. But the people don't have bad intentions to destroy Islaam.
 - iii. Allah (SWT) gives us great hope. Even if we are not +ive in our Imaan, as long as we are non -ive, then there is hope that Allah (SWT) will still accept our good deeds. But we must obey Allah (SWT) and His Messenger!
 - iv. Who is a mu'min? What are the criteria, prerequisites to qualify to be a mu'min. Allah (SWT) answers this in the next ayat.
2. Ayat # 15: Most important ayat in providing a comprehensive definition of a mu'min: "Verily the true believers are **only** those who believe in Allah and His messenger and afterwards have **no doubt**, but strive with their wealth and their lives for the cause of Allah. Such are the sincere."
 - a. Exclusive Definition:
 - i. Innamaa – exclusive.
 1. Difference between:
 - a. Zaid is an 'alim.
 - b. Only Zaid is an 'alim.
 2. True mu'min are only those who ...
 - ii. Ayat ends with "these are the truthful/sincere".
 - b. Conditions for real mu'min:
 - i. Personal conviction – Imaan reaching the level of yaqeen.
 1. "Lam yartaabu" - No Doubt. Only place in the Qur'an where this additional phrase occurs.

2. Root is rayb – doubt.
- ii. Imaan is manifested in their actions:
 1. Wage jihad in the cause of Allah.
 2. Spend all their worldly belongings
 3. Spend all of their bodily resources and capabilities.
- c. These two ayaat are among the most important ayaat of the Qur'an.
 - i. Only in these two ayaat is Islaam and Imaan differentiated.
 - ii. The definition of Imaan is complete:
 1. Two conditions (Conviction & Action)
 2. Nothing is missing in the definition and nothing can be added.
- d. Relationship between Imaan and Islaam:
 - i. The basis for citizenship in Islamic state is Islaam (not Imaan). Must be based on something that is verifiable. Imaan is not verifiable, therefore, cannot be a criterion for citizenship.
 1. On the Day of Judgment, however, it is the reverse. Imaan is the only basis for entering into jenna – not Islaam.
 2. Subject of Imaan and Islaam is discussed by Imaam Abu Haneefa in “Al Fiq ul-Akbar”. Deals with the fundamental question of whether a Muslim who commits a major sin remains a Muslim or becomes a kafir.
 - a. There are ahadeeth which totally negate Imaan if one commits certain deeds.
 - No mumin commits adultery when he has Imaan in his heart, no mu'min commits theft when he has Imaan in his heart, no mu'min can drink alcohol when he has Imaan in his heart.
 - Prophet said thrice “By Allah, he is not a mu'min”. The companions inquired about whom the Prophet (SAWS) was referring to. The Prophet (SAWS) replied, the one who's neighbor is not at ease due to his misbehavior.
 - note, not some major crime, but simply how you behave with your neighbor.
 - b. If a Muslim ceases to be a Muslim and becomes a kafir, he becomes a murtad and must be killed. So this issue is very important.
 - Major blunder of khawarij, who interpreted major sins as becoming murtad and thus requiring the person be killed.
 - c. Imaam Abu Haneefa concludes that legally, they are still Muslims, though Imaan has left the heart.
 3. Hadeeth al-Jibraeel – clarifies this issue.
 - a. Jibraeel asked the Prophet 4 questions (what is Islaam, what is Imaan, what is Ihsaan, what are the signs of the end of time).
 - b. Prophet (SAWS) afterwards told his companions that Allah (SWT) sent Jibraeel to teach us the Deen. Because the sahaba didn't ask these questions, Allah (SWT) sent Jibraeel.
 - ii. Generally, Allah uses these two words (Imaan and Islaam) synonymously. They refer to two sides of the same thing – peace within and peace in external actions. Human personality has two aspects (thought and action). Imaan relates to the thought, Islaam relates to the action. Islaam is the natural consequence of Imaan.
 1. 'Aam (general) vs khaas (specific).
 - a. Islaam is 'aam (general), Imaan is khaas (specific).
 - Every mu'min must be a Muslim.
 - Not every Muslim is necessarily a mu'min.
 - b. Nabiy is 'aam (general), rasool is khaas (specific).
 - Not every prophet is a messenger.
 - But every messenger is necessarily a prophet.
 - c. Jihaad is 'aam (general), qitaal is khaas (specific).
 - Qitaal is necessary jihaad
 - Not every jihaad is qitaal.

- Prophet (SAWS) and his companions were waging jihaad in Mecca, but the qitaal didn't start until Medina.
- 2. When the two pairs are mentioned in the same ayat or passage, the meaning is usually differentiated. When they are mentioned in isolation, they may be used synonymously.
- iii. Building analogy: (bunya 'ala khamisa).
 1. Islaam
 - a. Arkaam of Islaam – basis of citizenship in Muslim state (all outward, verifiable acts):
 - Shahada
 - Salat
 - Zakat
 - Saum
 - Hajj
 - b. Essence of Islaam captured with 4 words: Islaam (surrender); idaa'a (obedience); taqwat (refrain from disobedience); 'ibadaat (bondsmen).
 2. Imaan – foundation. Real Imaan has two pillars.
 - a. Conviction in the heart: Foundation is embedded in the soil, real Imaan is embedded in the heart. This attains the level of Ihsaan when it reaches the point that you act as if see Allah (SWT).
 - b. Jihaad fee Sabilillah: Action/external manifestation of Imaan.
 - Two levels (built on top of the pillars of Islaam).
 - Spending time, money and resources for the propagation of the Deen
 - Exerting and devoting yourself through waging jihaad to establish the Deen.
- iv. Hadeeth: Abu Hurairah (in Bukhari, Muslim, Tirmidhi, Abu Daud, Nisaii???) narrates: Imaan is a very profound reality. It has so many branches and encompasses the entire life of the human being. The most fundamental is La illaha illa Allah. Even if you find an obstacle on a road and you remove it, it is included in Imaan.
- v. Are Imaan and 'Aml the same thing? – controversial subject.
 1. Imaam Abu Haneefa – two different categories. (jurist – speaking about the legal aspect of Imaan).
 2. Imaam Bukhari – both are included. (discussing the level of real Imaan – Imaan and 'aml are integral parts of the same thing).
- vi. Surat al-Anfaal – discusses the two pillars of Imaan (internal conviction, jihaad).
 1. Ayaat 2 – 4: define internal, burning aspect of true Imaan. Characteristics of true mu'min described:
 - a. When Allah is remembered, their hearts tremble
 - b. When Allah's ayaat are read to them, their Imaan increases
 - c. Have all their trust and faith in Allah only.
 - d. Establish prayers
 - e. Regularly pay zakat.
 2. Ayat # 74: describes the external manifestation of true Imaan:
 - a. Believe
 - b. Made hijra
 - c. Made jihaad fee sabilillah.
 3. Those who helped them (gave them refuge)
- e. How to develop Real Conviction.
 - i. Practice – Deeds. Obedience to the laws of Allah.
 1. External action (prayer) reflects on the inner personality and generates imaan.
 2. Must be total obedience.
 3. This is specifically described to the Bedouin Arabs in the ayaat studied above.
 4. Tableeghi jama'at uses this methodology as its primary focus.
 - ii. Keep the company of those who have real and deep Imaan.
 1. Surat at-Taubat, Allah says be with the sabireen.

2. Surat al-Kahf –
 3. Just as heat of fire will warm you if you sit in front of it, so will Imaan permeate your heart by being around the righteous people.
 4. Because of the intense Imaan in Muhammad (SAWS), the sahaba enjoyed this privilege which is no longer accessible to us. This is why the sahaba are the best generation of mankind.
 5. Note: this is a passive acquiring of Imaan.
- iii. Intellectual acquisition – thoughtful understanding
1. Surat Yusuf – proclaim to the people that you are calling towards Allah with insight, and those who follow you have insight.
 2. Surat Ali ‘Imraan – Oolil al-baab.
 3. To transform a society, you need to have Imaan with intellectual element – with insight. Blind faith can transform an individual and is extraordinarily powerful, but you need to have insight to lead people (refer to surat Yusuf mentioned above).
 - a. Must convert the brain trust of society to Imaan, and then can transform the society.
 - b. Therefore, movement to establish Islaam must include the acquisition of intellectual Imaan.
 4. This Imaan came to Muhammad (SAWS) through the Qur’an.
 - a. Surat xxx (after the ayaat which identifies three kinds of revelation), Allah says ‘Oh Muhammad (SAWS), even you didn’t know what was the book. We made this revelation the light to guide whomsoever we like. And now you are to guide the whole of humanity to this light’.
 - b. Surat al-Hadeed – ‘it is Allah who has sent down on his bondsman his clear ayaat, so that he takes you out of all the darknesses (shirk, kufr, nifaaq, materialism, etc.) into the light.’ The Imaan which has an intellectual dimension and can appeal to the elite of society and convert the brain trust of society, and in doing so, transform the society as a whole.
 5. Hadeeth regarding this, Imaam Bayhathi?? in his book xxxx. A sahaba was asked by the Prophet (SAWS) – which among all the creatures of Allah has the most beautiful Imaan? The sahaba replied, the malaika (because they are in the presence of Allah and see Allah, jenna and hellfire). The Prophet (SAWS) replied, how can they not have Imaan when they are with their rub? The sahaba then said, then the Prophets. The Prophet (SAWS) replied, how could they not have Imaan when the wahi came to them. The sahabe then said, then we. The Prophet (SAWS) then said, how can it be that you don’t have Imaan when I am with you. The Prophet (SAWS) then said, in my opinion, the most beautiful Imaan will be of our brothers who will come after me, they will find ease?? in the book of Allah and then they will have Imaan in what is revealed in it. For them the source will be the Book of Allah.
 - a. Note: Most beautiful is not the same thing as the most supreme. The most supreme Imaan is that of the sahaba – no other generation can have the intensity of Imaan that the sahaba had.
 - b. This is open to us, if we turn to the Qur’an with the right approach.
 6. Couplet from Zafar Ali Khan – ‘an intellectual person will find Imaan only from the Qur’an and from nowhere else’.

f. Relationship between Imaan and Jihaad

i. Importance of Jihaad in Qur’an:

1. Surat as-Saff – Oh you who profess to believe, shall I lead you to a bargain that will save you from the painful punishment? Have real faith in Allah and His messenger and wage jihaad with your wealth and your selves in His cause.
 - a. no salvation without jihaad.
2. Surat at-Taubat, ayat # 24. Proclaim (O Muhammad), if your fathers or your sons ,or your brothers, or your spouses, or your relatives, or your wealth, or the trade/profession about

which you are attached, or your homes are more dear to you than Allah and His messenger, and Jihaad in His cause – then wait for the verdict of Allah. Allah does not guide such wicked fasiqeen.

ii. Linguistic meaning of Jihaad. j h d

1. Juhud – to exert effort for something, strive for something.
2. Jihaad – mutual effort/struggle. Two opposing groups are struggling against each other to achieve their objectives.

iii. Levels of Jihaad:

1. Jihaad for existence: Every living organism wages jihaad to survive.
 - a. If this struggle is waged according to the shari'a of Allah (SWT), this is 'ibadat and will be rewarded.
 - b. Prophet (SAWS) said that even the morsel of food that you put in the mouth of your wife will get rewarded on the Day of Judgment.
 - c. But this is not jihaad fee sabilillah.
2. Jihaad for Human Dignity: Every self-respecting and self-conscious human being struggles for his/her rights (freedom, self-rule, etc.).
 - a. If this struggle is waged according to the shari'a of Allah (SWT), this is 'ibadat and will be rewarded. Will be shaheed.
 - b. Prophet (SAWS) said that if a Muslim is killed while protecting his property, he will die as a shaheed.
 - c. But this is not jihaad fee sabilillah.
3. Jihaad for some ideology. Those who consciously hold some ideology will struggle to propagate it and make it supreme.
 - a. For Muslims, Imaan is our ideology. The struggle to establish Islaam as a just social, economic, and political order is jihaad fee sabilillah.
 - b. For non-Muslims, they struggle for some worldly ideology (Capitalist, Marxist, Socialist, etc.)
 - Jihaad fee sabili shirk
 - Jihaad fee sabili istarakiya?
 - Jihaad fee sabili shaitan
 - Jihaad fee sabili kufr
 - Jihaad fee sabili xxx?
 - Jihaad fee sabil capitalism
 - Jihaad fee sabil Marxism
 - Jihaad fee sabil materialism

iv. Muslim Jihad: 3 levels, each level has 3 stages.

1. Jihaad fillah (Jihaad to Allah). This terminology is used in the Qur'an – will be discussed in later lesson (xxx and last ayat of surat al-Ankaboot). Relevant terms at this level are Islaam, 'ibadaat, idaa'at, taqwat. Must first be a muslim yourself.
 - a. Jihaad against nafs al-amaara (against your baser desires, ego, libido).
 - Must subdue your nafs to Islaam.
 - This is the greatest jihaad according to hadeeth of the Prophet (SAWS).
 - b. Jihaad against corrupt influences of society.
 - If your environment is not agreeable to you, either you will conform to it or you will struggle against it.
 - c. Jihaad against shaitan.
 - Qur'an tells us that shaitan is an enemy to you – therefore take him as an enemy to you.
 - Shaitan tries to incite powers to destroy us (incites the nafs, makes haram things alluring to us (lust for sex, wealth, power, etc.), influences society, incites people to do harm to you, etc.) (yuwasswisu fee sudoori naas).

2. Jihaad to propogate Imaan – call people to Allah. Da’wa/Tableegh. Relevant terms include tableegh (reach out to convey a message), da’wa (call people to accept the message); amr bil ma’rouf and nahi ‘an al-munkar. Requires strong training. Stages in propogating Islaam.
 - a. Hikmat: Tableegh/Da’wa with intellectual appeal – invite the brain trust of society to try to change the direction in which society is moving.
 - b. Tableegh/Da’wa to the common folk – not really ingrained in any particular philosophy or ideology. They just go with the flow. Sincere sermon.
 - c. Mujadilah(debate) with those who are adamant followers and proponents of particular ideology or philosophy.
 - Christian Missionaries – targeting Muslim people (particularly in Indonesia).
 - Capitalist ideologues
 - Etc.
 3. Jihaad fee sabilillah – to establish the social system of Islaam as supreme over all other orders. Must confront vested interests in existing systems. Hadeeth of the Prophet (SAWS): I order you to do 5 things (Jama’at, Sama’at, Adaa’at, Hijra, Jihaad).
 - a. Hizb ul-Allah: Organization and Training.
 - Must have a disciplined organization with listening and obeying. (first 3 of the five obligations mentioned in the hadeeth above).
 - b. Passive Resistance – must endure all persecution against you.
 - 12 years of terrible persecution against the Muslims.
 - No permission to respond or defend themselves.
 - c. Active Resistance/Qitaal – permission granted to confront and battle the enemies.
3. Ayat #16-18: (16) “Say (O Muhammad) to them, do you want to inform Allah of your Deen? Allah knows everything that is in the heavens and earth, and Allah knows all things”. (17) “They impress on you as a favor that they have entered into Islaam. Tell them, do not consider your Islaam as a favor to me. Rather, it is Allah who has bestowed upon you a favor in that He has guided you to Imaan, if you are true and sincere.” (18) “Verily Allah knows the secrets of the heavens and the earth, and Allah knows all that you do.”
- a. Background – people were entering into Islaam because it was the rising sun. They didn’t yet have faith.
 - i. Despite the fact that their hearts were empty of Imaan, they were making tall claims.
 - ii. Demanding certain respect and status for entering into Islaam.
 - iii. Impressing upon Muhammad so forcefully as if they had done him a favor (didn’t go to war against Muhammad, wanted acknowledgment and special treatment).
 - b. Allah responds:
 - i. Ask them, who are you apprising about your Islaam. You do not need you to inform Allah of your Deen and your Imaan. If you have Imaan, He knows. If you don’t, He knows. Do you think He didn’t notice this?
 - ii. Do you think you have done a favor to Muhammad (SAWS)! On the contrary, it is you are have been given a favor – guidance to Imaan if you are true in your Deen (if you accept your Islaam as a favor, He will guide you to real Imaan).
 1. Note: It is not in the nature of Muhammad (SAWS) to say such words, unless Allah ordered him to do so.
 - iii. Finally, Allah reemphasizes his omnipotence and power. Verily, Allah knows and sees everything – even what is hidden within your own hearts.

INTRODUCTION TO SECTION IV: TAWASAU BIL HAQ

Surat al-Hajj (last 6 ayaat):

Preliminary Points (tathakur):

1. Very comprehensive view of Islaam and what is required of us as Muslims.
 - a. Could be included in Section 1 - overview of Islamic obligations.
 - b. Call of Islaam:
 - i. General call to all of humanity to have Imaan (da'wa) ~ ayaat 73 - 76.
 1. No imperatives.
 2. Doesn't make sense to call people to action (halal & haram, etc.) until they have Imaan.
 - ii. Call to believers to action - for those who have accepted Imaan ~ 8 imperatives in the last two ayaat (ayaat 77+78).
 1. Arka'oo
 2. Isjudoo
 3. 'Abodoo rabakup
 4. Afaloo kheir
 5. Jahidoo fillahi haqqa jihaadihi
 6. Iqaama Salat
 7. Ataa zakaat
 8. Wa'atasimoo billah
2. Beautiful style:
 - a. Note: generally beginning and end of surat are the very important.
 - b. Beautiful rythm.
3. Discusses particular type of shirk and generalizes it.

Tafseer:

1. Ayaat #73:
 - a. Translation:
 - i. Addresses to Quraish and the people of Arabia specifically, but mankind in general.
 - ii. A parable is being struck, so listen attentively.
 - iii. Indeed, those imaginary deities whom you call upon will never be able to create a fly even if you combine all of them together. And if a fly takes something from them, they could not rescue it from him.
 - iv. So weak are both the seeker and that which is sought.
 1. Weak in both power and in thought.
 - b. Idolatry: physical idols symbolizing imaginary gods/goddesses in whom the people believe.
 - i. To concentrate their attention towards them, man would create physical representations.
 - ii. Originally, did not worship the idol of wood or stone, but the deity for whom the idol was made as a symbol.
 - iii. People of Lut had 3 idols.
 1. The mufasireen agree that these idols were originally to show reverence to the pious people (awliya Allah).
 2. Created idols to concentrate the spiritual remembrance and connection with the souls of the pious people.
 - iv. Dr. Rada Krishna??? (big philosopher in the 20th century) - became president of India. (contemporary to Bertrand xxx???)

1. Revised Indian philosophy - explaining the beginning of idolatry.
- v. Surat al-'Araaf - bani Israeel asks for idol to focus their attention. (ayat # 138).
 1. Note: state of 'itikaaf - to focus your attention.
 2. Bani Israeel passed by some people meditating in front of idols.
 3. Then asked for an idol to have a visible focus to concentrate their worship.
- vi. Later, people forgot that the stones/wood were just symbols and began to believe that the idols themselves were gods/goddesses.
 1. Began to offer them sacrifices and present food to them.
- c. Ibraheem - did in action what this ayat does in thought. Mentioned in more than 1 surah in the Qur'an. On some occasion, the people of Ur would go out to worship a star - leaving the town vacant.
 - i. On this night, Ibraheem destroyed the all the idols except the largest one.
 - ii. People asked who has done this to our gods? Then the remembered that Ibraheem didn't believe in idols and thought that maybe it was Ibraheem who did this.
 1. Surat al-anbiyat, #62-68.
 2. Ibraheem responds - the biggest one must have done it. He is the only one left and it has the tool of destruction. Why don't you ask it.
 3. Some of the people realized that Ibraheem was correct, and had the realization that they were wrong.
 - a. but then they were overturned by those who resorted to defending their faith.
 4. Do you worship (as your protectors, sustainers, providers) that which cannot protect itself? Woe to you.
 5. So they tried to burn Ibraheem.
 6. At least for a small moment, Ibraheem succeeded in persuading the people to rethink what they were doing.
- d. Weak is the seeker and that which is sought.
 - i. If that which you worship is so weak, what of the one who worships it.
 - ii. Allama Iqbal's philosophy - been called 'philosophy of self' - became controversial.
 1. Dr. Rafiudeen (director of Iqbal academy for long time) wrote a book - "The ideology of the People".
 2. Difficult to read (philosophical language and approach).
 3. Explains the philosophy of Iqbal and demonstrates how it is compatible with the philosophy of the Qur'an.
 4. Philosophy of the Self.
 - a. All who appear to be human beings are not human beings. Most of them are animals (or worse) in the shape of human beings.
 - i. Surat al-'Araaf: We have created for fuel of the hellfire jinn and man. They don't see or hear. They are like animals or worse.
 - ii. Animals fulfill their potential. They do what they are supposed to do.
 - iii. But humans were created with Allah's spirit (blew it into us). If we debase ourselves, it is worse than animals.
 - iv. Surat at-Teen: We created man in the best of forms, and then lowered him to the lowest.
 - b. Real human beings are those who define their purpose in life by some ideal.

- i. They live for that ideal, sacrifice for that ideal, and is ready to die for that ideal.
- ii. Otherwise, he is living for the sake of living - just like an animal.
- iii. Dr. Israr - people who are living without ideals, are not living. Life is passing by them. Living only due to the instinct to survive.
- iv. Dr. Rafiudeen discusses at length that man has a universal instinct to search for meaning.
 - 1. Modern psychology tells us that the most basic instinct in man is the preservation of the species.
 - 2. But there are people who sacrifice their lives for some ideology.
 - 3. Elevate the ideology above their own lives.
 - 4. I.e. Kamikazee pilots in WWII - nationalism.
 - 5. I.e. Communist Revolution.
 - 6. Hama, Syria - Islamic revolt.
 - 7. Therefore, the urge for an ideal is the most potent urge in human beings.

iii. Human Ideals:

- 1. Lowest human ideal is self-interest. Selfishness. Whatever is helpful, he uses. Whatever is not helpful, is ignored/discarded.
- 2. Nationalist - seeks glory for his nation.
 - a. Personality, character will be at a higher level.
 - b. Won't tell lie to their own nation, even though they may deceive the rest of the world.
- 3. Humanism - love for humanity.
 - a. Personality & character will certainly be higher.
- 4. Allah - is the final goal for humanity.
 - a. This is the essence of tawheed.
 - b. There is nothing else to be sought other than Allah.
- 5. Example: If you want to scale city walls, need to throw a rope-latter. The higher you throw it, the higher is the limit. If you want to go higher, you must aim higher. You still have to climb it, but you will be limited by your goals.
 - a. Don't settle for anything less. Your destiny is Allah. Settling for anything lower is folly and will not serve you on the Day of Judgement (similitude of mirage in Surat an-Noor).
 - b. If you have something else as your matloob, you are committing shirk. Don't have to bow down to an idol to commit shirk.
 - i. Prophet (SAWS) said woe to the worshipper of the dinar and worshipper of the dirham.
 - 1. No one has ever bowed down to money.
 - 2. But you worship it when wealth becomes more dear to you than the pleasure of Allah.
 - ii. If you serve your nation at the exclusion of Allah - in contrast to the wishes of Allah, then you make your nation into your god.

6. Editor's note: We are all slaves of something: If you are going to be a slave, be the slave of the most powerful (indeed the only One with power) and the most Merciful.
7. This is the essence of Tawheed. Worship Allah for His sake exclusively. Not to avoid hellfire or to get jannah.
 - a. Worship Allah. Everything else is do's and don'ts.
 - b. Note: Many of the revivalists movements in Islaam have made the iqaamat ud-Deen as the final goal (matloob 'ain). But iqaamat ud-Deen is only a duty of Islaam.
 - i. 5 prayers are fard, but they are not the goal (matloob 'ain).
 - ii. Fasting in Ramadhan is a duty, not the goal (matloob 'ain).
 - iii. Iqaamat ud-Deen is duty, not the goal (matloob 'ain).
2. Ayat # 74: The reason why people commit shirk. "They don't measure Allah as is His rightful measure. Verily, Allah is Strong, Almighty."
 - a. Ayat # 73 presents the essence of tawheed (matloob is Allah).
 - b. Ayat # 74 explains why people commit shirk.
 - c. Don't have correct assessment of Allah's high position - because, intellectually haven't come to the realization of Allah's high position.
 - d. Example - suppose you are hungry.
 - i. If you can find good food, you will eat good food.
 - ii. But if you are very hungry, and you cannot find good food, you will eat bad food - even haram food. (if you are dieing of hunger, then you can eat the flesh of a dead animal or of a pig).
 - iii. Similarly, the urge for an ideal - I must live for something - is so strong in man, that if man cannot come to the intellectual clarity to live for Allah, then he will settle for something else to live for.
 - iv. This becomes shirk.
 - e. The specific reference to the mushrikeen of Arabia refers to their belief in lesser gods and goddesses. Though they believed that Allah was the supreme god, they thought he needed helpers to assist Him.
 - i. Could not fathom that Allah (SWT) was all powerful - and does not need the help of anything. Though Allah has angels and awliya - it is not out of any weakness or need for Allah.
 - ii. Therefore, invented lesser gods and goddesses as his helpers and built idols and worshipped them in the hopes that they could intermedate with Allah and help them out.
 - iii. For example, if a king has close people around him, then people may try to curry the favor of the king's close advisors and friends to gain influence.
 - f. Last ayat of Sura Bani Israeel: one of the most profound ayaat regarding shirk and tawheed.
 - i. Negates shirk of daughters and sons.
 - ii. Negates political shirk (no partners in governing, ruling).
 - iii. Does not have friends out of weakness or need.
 - iv. Glorify Him as is His right of glorification.
3. Ayat # 75: Pertains to Revelation (wahi) and the institution of Prophethood.
 - a. Purpose of wahi and the institution of Prophethood was to convey the message from Allah to mankind.
 - b. Two links in wahi (always done in this way).
 - i. Allah conveys message to angel (rasool al malik - Angel Gibra'eel)

1. Angels are created out of light and are very close to Allah.
 - ii. Angel convey message to a human (rasool al bashr: Adam, Nuh, Ibraheem, Musa, 'Isa, Muhammad - 'alihem assalaam).
- c. Important issue: Qur'an is hadeeth Allah (kalaam Allah).
 - i. Chain of narration from Gibraeel to Muhammad to the companions of the Prophet (SAWS) then to the tabi'een, then to the tabi-tabi'een.
 - ii. Matter of discussion whether the two links of this chain of narrators met or not.
 1. Important criteria for continuous chain is that the two contiguous narrators actually met.
 2. Therefore, can it be proved that Gibra'eel (AS) and Muhammad (SAWS) ever met?
 3. In two surahs of the Qur'an, it is proved that Muhammad (SAWS) met Gibra'eel (AS) - clearly discusses and emphasis that Muhammad (SAWS) saw Gibra'eel (AS) in his original angelic form.
 - a. Surah xxxx???
 - b. Surah at-Takreem???
 4. Also, in hadeeth Gibra'eel - Gibra'eel came to Muhammad (SAWS) in the form of a human being.
 - iii. Sadly, there were thinkers who belittled the importance of angels as an agency of wahi.
 1. Philosophers such as Ibn Seena, Faradi, Hindi, etc. believed that the revelation was direct from Allah (SWT) to Muhammad (SAWS) - without the intervention of angels.
 2. In Indian continent, centuries later in Sayed Ahmad Khan who denied the personified existence of angels.
 - a. Claimed that angels were only forces of nature
 - b. Denied that jinn had separate existence. Claimed that human beings with a fiery nature were jinns.
 - c. Then who brought the revelation? Said he didn't want any Qur'an that was brought by Gibra'eel.
 3. The same position was taken by Dr. xxx Rahman in his book "Islam". Created a big protest movement in 1968 in Pakistan. Argued that the wahi was like a fountain that poured out of the heart of Muhammad (SAWS), without any external force.
 - d. Verily, Allah hears all and sees all.
4. Ayat # 76: Allah knows all that is in front of them and behind them. (i.e. He knows what you express and what you hide). And all matters will be returned to Allah (- for final judgement).
 - a. Imaan in Allah - tawheed in ayat # 73+74.
 - b. Imaan in Risallah - ayat # 75.
 - c. Faith in the hereafter is referred to here only briefly.
 - i. The first section of Surat al-Hajj is devoted to the resurrection, and the Day of Judgement.
 - ii. Therefore, Imaan bil Akheera is only briefly mentioned here. Instead, more emphasis is given to tawheed and imaan bir-Risallah.
5. Ayat # 77:
 - a. Recall, the first part (first four ayaat) of this section deals with general call of da'wa. The second part of this section is a call for action - directed to those who profess to believe.
 - b. 4 imperatives-
 - i. Irka'oo - bow before your Lord

- ii. Asjudoo - go further and prostrate before your Lord
- iii. 'Abodoo - serve and Worship your Lord. Obey your Lord and behave as a bondsman to your Lord.
- iv. Af'alool kheir - do good.
- c. Maybe/so that you will be successful.
 - i. 'La'alakum': Perhaps. But when this comes from Allah (SWT) it is in the royal form and it implies a promise.
 - ii. Recall, we have already discussed falah.
 - 1. Note: only verbal attestation of faith is not sufficient for this success. Must fulfill all of these conditions.
 - 2. Note: many instances in the Qur'an when 4 imperatives come and then are followed by falah.
 - a. Last ayat of Surat Ali-'Imraan
 - b. Surah at-Taghaboon
 - c. Surat al-Asr
 - 3. If you don't accept that these are truly necessary for success, then you are only reading poetry. If you are mindful that these are the Kalaam Allah, then you must accept that these are necessary conditions.
 - iii. Recall similie of mimbar - steps for khateeb. Generally, the mimbars have 3 or 4 steps (though in the Arab world, they often have more).
 - 1. Step #1: For those who claim to believe in Allah (SWT), the first step is the obligatory modes of worship (salat, saum, zakat, Hajj).
 - a. Arka'oo and Asjudoo: necessary ingredients of salat.
 - i. When bowing before your Lord, your whole personality should be bowing in humility.
 - ii. By extension, includes all of the formal 'ibadaat (salat, zakat, Hajj, Saum).
 - 2. Step #2: 'Abudoo Rabuka: Total obedience to Allah in all aspects of human life (individual, family, social, economic, political, etc.)
 - a. 'ibadaat have already been mentioned is step #1.
 - b. Now, it is about becoming a bondsman to Allah. Complete obedience combined with love.
 - c. Recall Surat al-Baqara, #85: partial obedience is worthless. Must be total obedience.
 - 3. Step #3: Af'alool kheir. Do good deeds.
 - a. Why do you need to do good, if you are already being an abd to Allah?
 - b. This doing good means service to humanity.
 - c. Prophet (SAWS) said, the best among the people are those who do good to humanity.
 - d. Service to humanity is above 'ibadat.
 - e. Note: general concept of public service is limited.
 - i. Generally accepted that regardless of whether someone believes in Allah (SWT), that feeding the hungry, providing clothing and shelter, helping for the sick, caring for the orphans/widows/masaqeen is public service. This is common to all of humanity.
 - 1. Note: Before wahi, the Prophet was very active in this type of public service.

2. In fact, after the wahi came and Muhammad (SAWS) thought he was crazy, his wife replied that Allah (SWT) would not allow him to go crazy because he feeds the orphans and takes care of the need.
 - ii. Then came revelation of Surat al-Mudathir: O you who is wrapped up, stand and warn the people and make your Lord great.
 1. Now the height of public service came - calling people to the right path and saving them from the doom of hellfire.
 2. Must believe that the real life is the life hereafter. This life is just a short testing period, a period of selection.
 3. The Prophet (SAWS) once said that the likeness of my and you is that there is a big pit in front of you with a big fire, but you cannot see it and you are about to fall into it. I am dragging you by holding your clothes to prevent you from falling. Allah has allowed me to see it, but you don't see it.
 4. Once after the fajr prayer, the Prophet (SAWS) asked one of the companions, how was your morning. The companion replied, O Prophet of Allah, I had the morning of a real mu'min. The companions then began to listen attentively. Then the Prophet asked, "everything has some attribute, so what is the attribute of your Imaan that this morning you had the morning of a real mu'min?" The companion replied that this morning the depth of my conviction is so strong that it is as if I see jenna and jehanam with my own eyes.
 5. If you really believe in the hellfire, how can you let your loved ones fall into the hellfire.
 - iii. Therefore, the biggest public service that you can do as a mu'min is to call people towards the path of Allah (SWT) and save them from the eternal damnation of the hellfire. Otherwise, you are just postponing death and misery in this life.
6. Ayat #78:
- a. Fourth step in the mimbar - jahidoo fillahi haqqa jihadihi. Strive for/towards Allah with the endeavor which is His right.
 - i. Recall in ayat #74 - they do not measure Allah as is His rightful measure - i.e. that He is all-powerful.
 - ii. Hold Allah in the highest esteem and then strive in His cause.
 - iii. Don't make it only a part-time job or an extra-curricular activity. Make this your life goal.
 - iv. Recall ayat #24 in Surat at-Taubat. If you hold anything more dear than Allah and His messenger and jihad in His cause, then wait and see the punishment from Allah.

- v. Strive towards Allah as is His right over you?
 - 1. How much right does Allah (SWT) have over you?
 - 2. Should be some ratio of proportion.
 - a. How much is the right of your nafs/body over you?
 - b. How much is the right of your children and wife over you?
 - c. How much is the right of your Creator and Sustainer over you?
 - 3. Look to the time you spend on each and assess yourself in this matter.
 - 4. Hadeeth? Hasibu anfusakum min qabli an tuhasiboo (judge yourself before you are judged (on the Day of Judgement)).
- b. 'He has selected you'. Allah has selected us!
 - i. Istifa vs ijteba.
 - 1. Very close meaning.
 - 2. Istifa used in ayat #75, ijteba used in ayat #78.
 - 3. Note: both of these words are used in reference to Muhammad (SAWS). Muhammad mustafa and Ahmad mujtaba.
 - 4. Istifa - to choose.
 - a. Use the word choose in the sense of choosing **out of** something. Several options/alternatives available.
 - b. Istifa is combined with '**ala**'. (Verily, Allah has chosen Adam and Nuh, and the family of Ibraheem and the family of 'Imraan over man).
 - c. For example, if you are in a rose garden and you pick a rose, it is something that is chosen using subjective criteria - the criteria being decided by the chooser. Someone else might choose a different flower.
 - 5. Ijteba - to select.
 - a. Use the word ijteba in the sense of selecting **for** something.
 - b. Ijteba is combined with **li**.
 - c. Criteria for selecting is whether the selection is fit for a certain task.
 - d. For example, need a player on a hockey team, then need to make the selection on the basis of his ability to do a certain task. Selection criteria are not subject to an individual's preferences, but for the objective criteria of having certain characteristics that are useful for that task at hand.
 - ii. Allah chooses whomsoever He likes as messengers out of His angels and man.
 - 1. Allah chose Jibra'eel.
 - 2. Allah chose Muhammad (SAWS).
 - a. Other muwahid and people of high moral character: (so many Luqman's present at that time).
 - i. Abu Bakr
 - ii. Uthman
 - iii. Zaid ??? use to hold the cloth of the ka'ba and pray to Allah that he wants to worship Him Allah but he doesn't know how.
 - b. While the institution of Prophethood still existed, Allah would send guidance through the two links of angels and messengers.

- c. Now, with the end of the institution of Prophethood, a third link has been added. Now, this ummah has been attached to continue the concept of risalah.
 - i. Message must continue.
 - ii. Population of the world is very much greater than the population during the time of Muhammad (SAWS). Do not these people need the message as well? Who will convey this message to them.
 - iii. The third link in the messengership is now the ummah of Muhammad (SAWS).
 - 1. Jibra'eel received message from Allah and conveyed it to Muhammad.
 - 2. Muhammad conveyed the message to the companions.
 - 3. Companions conveyed the message to the tabi'een.
 - 4. The tabi'een conveyed the message to the tabi-tabi'een.
 - 5. Declared that it is the duty (fard) of the Muslim ummah to convey this message to the whole of humanity.
 - iv. Institution of risalah is continuing. The institution of Prophethood has ended.
 - 1. Sometimes in the Qur'an, Allah addresses Muhammad (SAWS) as nabi and other times as rasool.
 - a. Nabi relates to Muhammad (SAWS) as an instrument for receiving revelation
 - b. Rasool relates the Muhammad (SAWS) as a conduit for conveying the message.
 - 2. We are now the messengers of the messenger of Allah.
 - 3. The text of the Qur'an is preserved. Allah (SWT) has promised this. So the revelation is still with us. Now we are the messengers who invite others to this message and to accept Allah's revelation.
- iii. For this third link in the institution of messengership, Allah uses the word ijteba - Allah has selected us.
 - 1. Should rejoice that we have been selected for this noble purpose - to carry on the mission of Muhammad (SAWS).
 - 2. Surat Yunus: '... fa fee thalika yafrahoo'
 - 3. For this mission, must devote your time, bodily resources, financial resources to propogating this message and establishing a society built around it.
- c. Shahada: Basic concept of the Qur'an. (For what reason? - to bear witness.)
 - i. Principal sentence: Allah has selected you so that the messenger may be a witness over you and that you may be a witness against mankind.
 - 1. Note subordinate clause is placed in between ijtebakum and li: and He has not placed upon you any hardship in Deen, the faith of your father

Abraham. He has named you Muslims of old and in this (scripture). Will discuss the subordinate clause later.

2. You have been selected to be a part of the third link in the institution of messengership.
 - a. Muhammad (SAWS) becomes a witness unto you or against you.
 - b. You become a witness unto mankind or against mankind.

ii. Definition: Shahada

1. To be present.
 - a. Ghaib - not present.
 - b. Final sermon of the Prophet (SAWS), it is the duty of those who are present (uses the word shaaheda) to deliver the message to those who are not present (uses the word ghaa'iba).
2. Shahada also includes witnessing. To bear witness, to testify.
 - a. If you witness an incident, then you are an eye-witness and may be asked to provide evidence/credibility to what has happened.
3. Third meaning includes offering assistance. Whoever is present is available to offer assistance.
 - a. Surat al-Baqara, in the first section: 'if you are really in doubt about what We have sent down to our abd (Muhammad - SAWS), then compose one surah like it and call all your helpers (shuhadai) to help you.
 - b. In the last section of Surat al-Fath. 'He is the one who has sent His messenger with guidance and the Deen ul-Haq to make it dominate over all other deens, and Allah is sufficient to help (shaheeda).
4. Note: Common Muslim understanding is that shahada means to be killed in the name of Islaam. This definition does not appear in the Qur'an - with the *possible* exception of 1 place: ayat #140 of Surat Aal-'Imraan.
 - a. Qur'an uses 'uqtiloo' to connote dying in battlefield.
 - b. Hadeeth: I very much like that I should be killed in the cause of Allah, and then I should be resurrected and then again killed and then again resurrected and again have the taste of being killed in the way of Allah.
 - i. Muhammad (SAWS) uses the word 'yuqtilo'.
 - c. Very important that we do not distort this fundamental Qur'anic understanding of shahada regarding the mission and function of the messengers (AS) of Allah (SWT).

iii. Very critical terminology in respect to the institution of messengership of Allah.

1. 5 positions of Muhammad (ayat of Qur'an???):
 - a. shahidan - witness.
 - b. mubashiran
 - c. natheeran
 - d. da'ee illa Allah
 - e. sirajan moun eeran
2. Note: all messengers were shaheed, but no messenger was ever killed. Only Prophets were killed, but no messenger was ever killed.
 - a. 'Esau: Messenger of Allah - therefore could not be killed.
 - b. Yahya & Zakariya - both killed, but both were Prophets.
 - c. Allah (SWT) has decreed that 'I and my messengers will triumph' (Qur'an).

- i. If the entire nation refused to accept the message of a Messenger of Allah, they were destroyed.
 - ii. Nuh: only a few people believed. The rest were destroyed.
 - iii. Similarly for people of Hud, Salih.
- 3. Surat al-Muzammil: Oh people of Arabia, we have sent to you our messenger as a witness over you just as we have sent a messenger as a witness over Pharoah.
- 4. Ayat #41 in Surat an-Nisaa': Every messenger of Allah will have to stand up on the Day of Judgement to testify against the people to whom he was sent.
 - a. To prove that they conveyed the message.
 - b. Now those to whom it was conveyed will held accountable for it.
- 5. Two sides of shahada for the Messengers:
 - a. Call people to Allah (bear witness for Allah).
 - b. On the Day of Judgement, to witness against the people that he delivered the message.
- iv. Shahada: can bear witness to either of two sides: either for or against.
 - 1. If against, use **shahada 'ala**.
 - 2. If for, use **shahada li**.
 - 3. Example: Hadeeth - Prophet (SAWS) "Al-Qur'an hujata laka aw 'alaika". (The Qur'an is an argument for you or against you).
 - a. If you read, ponder over, and apply the Qur'an, then it will be a witness for you.
 - b. If you don't read, ponder over it, or apply the Qur'an, then it will witness against you.
 - i. Should note that we should learn Arabic so that we can at least understand it.
 - ii. Hadeeth from 'Abdullah ibn 'As: The Siyaam and Qur'an will make shafa'at for a mu'min on the Day of Judgement. The fasting will say, Oh Allah, due to me, he refrained from eating anything and his sexual urges, so accept my recommendation for this bondsman of yours. And the Qur'an will say, Oh Allah, I prevented him from sleeping at night, so accpet my recommendation for this bondsman of yours. And then the Prophet (SAWS) said that the recommendation of Siyyam and Qur'an will be accepted by Allah on the Day of Judgmenet.
 - 1. Note: the tarawih prayers are not meant to be a 1-hour effort. The companions used to pray tarawih the whole night.
 - 2. Fasting during the entire day and Qiyyam during the entire night - complete 24 hour worship during Ramadhan.
 - 4. Analysis of Shuhada li:
 - a. Surat al-maida (beginning): Ya ayuhal latheena amanoo, qoomo qawameena bil qist, shuhada'a lillah. (Oh you who profess to believe, stand up with full force and establish justice - be witnesses for Allah).

- b. Surat an-Nisaa' - same ayat but in reverse order. Ya ayuhal latheena amanoo, qoomo qawameena billah shuhada'a bil qist. (Oh you who believe, stand up with full force for Allah and bear witness to the truth.)
- c. What does it meant to be a witness for Allah?
 - i. Four aspects (must have all aspects of human life in conformity - first two aspects relate to individual experience, the second two aspects relate to social interactions):
 - 1. Verbal Testimony: Say the shahada: Ashadoo an la illaha illa Allah - I testify that there is no god but Allah.
 - 2. Practical Testimony (shahad bil 'amal): Manifest your obedience to Allah - be a bondsman to Allah in your actions. Your entire actions, behavior, attitude, etc. must be testimony to what you believe.
 - 3. Demonstrate a practical model of what Islaam is as a social system. We believe in it, then practice it: Islamic social norms (marriage, divorce, inheritance, etc.),
 - 4. Demonstrate a practical model of an Islamic State: Islamic civic code, Islamic penal law. If you believe in it, you must apply it.
 - ii. All the messengers testified for Allah at the individual levels - verbally and in their personal lives.
 - 1. Qur'an mentions how the messengers called towards Islam and then demonstrated this belief in their actions:
 - a. Wa anna min al-muslimeen.
 - b. Innee 'abd-Allah.
 - 2. Demonstrated individual model of Islaam.
 - iii. The institution of the messengership of Allah reached it's zenith with Muhammad (SAWS). It was his duty not only to present before humanity an individual human model, but also a collective model - model of Islamic society, Islamic state built on the basis of Islaam, Islamic polity, etc.
- d. Now, can't say that the message hasn't been given to us. Can't plead ignorance.
 - i. Surat an-Nisa'a (after listing many of the Prophets sent): We sent all these messengers as bringers of glad tidings and as warners for humanity so that there should not remain with the people an argument against Allah on the Day of Judgement.
 - 1. Note use of "Li" and "'ala"
 - ii. Example: send a message to a friend of yours to do something. Do this by tomorrow evening otherwise I will sustain a big loss. Now your are satisfied that everything will be okay. Then tomorrow evening arrives and you sustain a big loss. You turn to your friend, why didn't you

- do what I asked. If he then replies that he never received your message, then you can't say anything more against your friend. He is absolved. Now your wrath will turn towards the messenger. The fault is the messengers.
- iii. If the messengers have conveyed the message, then the blame lies on those who received the message.
 - iv. Surat al-'Araaf (ayat #6?): We shall definitely asked those to whom we have sent the messengers and those who were sent as messengers.
 - v. Prophet's (SAWS) last sermon: Have I conveyed the message to you. The whole congregation responded in one voice: Verily we bear witness that you have conveyed the message, the trust, thrown away the darknesses (and in another narration, a fourth - and you have shown the path of light to us).
 - 1. Three times the question was asked - to the left, to the right, to those in front.
 - 2. Between 124,000 and 140,000 witnesses.
 - 3. Three times the congregation replied in unison.
 - 4. Then Muhammad (SAWS) pointed his finger to the heavens and then to the congregation and then said three times: Oh Allah bear witness, Oh Allah bear witness, Oh Allah bear witness that they are witnessing that I have conveyed the message (done my duty). Then he said, now it is the duty of those who are present to convey to those who are not present.
 - a. Sign of relief that Muhammad (SAWS) that day was relieved of the burden laid on his shoulders.
 - b. Allah (SWT) himself calls it a burden. "We are going to lay on you a very hard job"
 - c. Then came beginning ayaat in surat al-mudathir.
 - d. Now the burden has been transferred on to the ummah.
 - e. Incident when once the Prophet (SAWS) asked Abdullah ibn Mas'ood to recite some Qur'an for the Prophet (SAWS). Abdullah then asked should I recite the Qur'an to you? It has been revealed to you! The Prophet replied that he would like to hear it from Abdulllah. So Abdullah began reciting from Surah an-Nisa'a. When he came to the ayay where Allah (SWT) says 'what will happen on that day when we shall raise from every community a witness against them, and we shall bring you (Oh Muhammad) as a witness against these people'. The Prophet (SAWS) told Abdullah to stop at that point. When 'Abdullah raised his neck and looked at the Prophet (SAWS), he saw that the Prophet (SAWS) was weeping. And the Prophet (SAWS) said, I will have to testify against these people.

5. Now this burden has been transferred onto our shoulders. We are now to witness against the whole of mankind.
 - a. Proofs:
 - i. Ayat # 78: sent Muhammad as a witness against you and you as a witness against mankind.
 - ii. Last Sermon: Prophet (SAWS) transferred the burden onto our shoulders.
 - b. If we do not convey the message, then we will be held accountable. The wrath of Allah will be deflected from the those who never received the message towards us - the messengers of the messenger of Allah.
 - i. We are the guardians of the book.
 - ii. We are the ones who take pride that we have the Qur'an and that we are the ummah of Muhammad.
6. To testify for Allah (SWT) is hard work - a heavy burden. And that is jihaad fee sabilillah.
 - a. Muhammad (SAWS) and his companions underwent such tremendous hardship because they bore witness for Allah.
 - i. Muhammad (SAWS) the most beloved of Allah (habeeb Allah) was slandered, stoned, disgraced. They tried to kill him. His close friend suffering torture and murder in this cause. They endured starvation, war, etc.
 - ii. Note, no miracles sent to Muhammad (SAWS) and his companions. Brought about the Islamic revolution at the human level.
 - iii. Example for the rest of us to follow. We don't have access to miracles, so it had to be proved that what Muhammad (SAWS) and his companions accomplished was done at the human level.
7. Basic, fundamental concept of the Qur'an: what is the position of the ummah?
 - a. With Prophethood ending at the death of Muhammad (SAWS), revelation has been sealed.
 - b. But the messengership of Muhammad (SAWS) continues until the end of the world.
 - c. The ummah of Muhammad (SAWS) now bears this responsibility.
 - d. Must strive hard and sacrifice everything that you have (within your own bodies and in your wealth).
 - e. Israr Ahmad finds that one of the principles of exegesis of the Qur'an is that the important issues in the Qur'an are mentioned at least twice. Generally, the sequence is reversed.
 - i. In this ayat, wage jihaad in the cause of Allah. What for:
 1. That the Messenger (SAWS) will be a witness against you
 2. That you be a witness against mankind.
 - ii. Surat al-Baqara:
 1. By the change of the Qibla, we have made you the best ummah.

- a. Recall, the symbol of the coronation of this ummah was the change in the direction of the qibla. For 15 years, the Muslims prayed in the direction of al-Quds. Now, the qibla was changed to Mecca.
 2. Why were you raised as the best ummah? What is the *raison d'etre* for the Muslim ummah?
 - a. Note: We are not a nation - we are an ummah - a collection of people gathered together for a specific objective.
(amma/uammo - to have some intention.
"Aam meen al Masjid al-Harraam - people are going towards Masjid al-Harram."; "Imam" - because people are following him.).
 - b. Note: all messengers of Allah (SWT) were sent to their nations (ya qawmi - oh my people). But Muhammad has been sent to all of humanity, and the people who have responded to his call are his "ummah".
Consists of people from any race.
 3. The purpose as defined by Allah is that you be witness over mankind and you will be called on the Day of Judgement to testify that you have done your duty as witnesses. Our ummah now acts as an intermediary between (ummatun wasatan) the last messenger to mankind and mankind at large.
 - a. Success is determined by whether you have conveyed the message, not on whether they accept or not.
 - b. Because we are failing to do this, we are suffering divine punishment. We are the 'maghdoobi 'alaihim'.
 - c. This function cannot be completely done without the Muslims creating a model social structure and political state to bear practical testimony to what Islam is.
 - i. Model of Islamic society.
 - ii. Model of Economy in Islam.
 - iii. Model of Islamic polity.
 4. Note: the sequence - that you be witness over mankind and the messenger be a witness over you. (reverse order as presented in ayat #78 or Surat al-Hajj).
- d. Returning to the subordinate clause:
- i. 'Allah has not put on you any impediment/ obstacle/ hardship in the Deen. This is the way , millat, of your father Ibraheem'
 1. Primary address is to the Arabs who were the progeny of Isma'eel (AS), the son of Ibraheem (AS).

- a. Allah is telling them that this is nothing new for them. It is only a renewal of their Deen.
- b. Only you have corrupted the original teaching.
- c. Allah (SWT) was not asking them to believe in something foreign to them, it was very much a part of their historical/cultural inheritance.
- d. Ka'ba was a national monument to the Arabs.
- e. For non-Arabs, it may require some sacrifice of cultural habits to become Muslim. But for the Arabs (particularly those who were the progeny of Isma'eel - i.e Qura'ish) it was just returning to the purity of the Deen as practiced by Ibraheem (AS).
2. Secondly, all those people who hold Ibraheem (AS) in esteem are also the addressees - i.e. including Jews and Christians.
 - a. Half of the world's population hold Ibraheem (AS) in high esteem.
 - i. Jews - very small segment.
 - ii. Christians - 1.75 billion.
 - iii. Muslims - 1.2 billion
 - iv. Total: 3 billion (= 1/2 of world population).
3. Thirdly, the ayat addresses the entire humanity.
 - a. Millat of Ibraheem (AS) is the basic nature of man (human fitra)
 - i. I.e. circumcision - fitra of man.
 - ii. Undershaving of the hair - fitra of man.
 - b. Nobody should find any difficulty in conforming to the basic fitra of Ibraheem, because they conform to the basic human nature.
- ii. 'He has given you the name of Muslims before and in this also'.
 1. Who is "HE"? different opinions.
 - a. First view: "He" refers to Ibraheem.
 - i. Supported by the ayaat in the last portion of the first part of the Qur'an (ruku' 15). When Ibraheem and Isma'eel were building the Ka'ba, they mada a du'a asking Allah (SWT) to keep them as muslims - surrendering to your will. And raise from our progeny a muslim ummah (the whole ummah will surrender to your commands).
 - ii. Then Allah has confirmed it 'fee hatha'. Ibraheem and Imsam'eel gave you the name, and Allah has confirmed it also.
 - b. Second view: "He" refers to Allah.
 - i. Supported by ayat in surat Ha Meem as-Sajda - 'who can be better in speech than the person who calls people to the path of Allah, and performs good deeds, and says that I am among the muslims'.
 2. Should identify ourselves as a Muslim first. All other identities come after that.
 - a. First Muslim, then Arab, Pakistani, Turk, American, etc.
 - b. You may follow a particular fiqh, but don't call yourself a Hanafee, Maliki, etc. You are a Muslim who follows the school of fiqh of xx.
 3. Emphasis here on your identity so that all of you energies, struggles, efforts should be towards becoming a shaheed 'ala nass.

- a. Demonstrate Muslim personalities
 - b. Develop a Muslim society as collective manifestation of belief.
- 4. Note: not only are we failing to establish the collective implementation of Islaam, but we are actually working against it.
 - a. Pakistan - only country in the world created for the sole purpose of Islaam.
 - b. All other countries were administrative units and cultural units before (Sudan, Egypt, Iran, etc.). Only Pakistan was created out of nothing for the simple reason of Islaam.
 - c. Millions died to create the state. Tremendous sacrifice being wasted.
 - d. Quote: George Bernard Shaw "When I read the Qur'an, I find there can be no book better than this book. But when I look to the Muslims, I find that there can be no worse people than the Muslims".
 - i. This is the practical testimony that we exhibit by our behavior and by our state of affairs.
 - ii. We are in the grip of divine punishment. We are now the maghthoobi 'alaihim nation of this time.
 - iii. We did what the Jews did. They were the beloved of Allah. Began to think of themselves as the beloved of Allah, as if they were the sons of Allah. But Allah has now cursed them.
 - 1. Allah says in the Qur'an that He raised Bani Israeel above other nations.
 - 2. Now, the same nation is disgraced and cursed by Allah.
 - iv. This is what the Prophet (SAWS) prophesied for us - 'the same conditions that befell the former Muslim ummah (Bani Israeel) will befall this ummah.
- e. If you have accepted the call of Allah (SWT) as described in the four steps above (rituals of Islaam, bondsman of Islaam, doing good deeds, struggling in the way of Allah (SWT) to be a shaheed) then start doing it - being action - start climbing -> "fa..."
 - i. Step 1: obligatory modes of worship: "fa aqemu salaah wa ataa zakat".
 - 1. First step includes all the other obligatory modes of worship.
 - 2. These wording in the ayaat of this surah make some people think that this Surah is a Medini revelation.
 - a. Some scholars believe that some of the ayaat are Medini..
 - b. 'Abdullah ibn 'Abbas says that some of the ayaat of this Surah were revealed to the Prophet (SAWS) during his migration from Mecca to Medina.
 - c. Usually, the terms jihaad and zakat are associated with Medini revelations.
 - d. Israr Ahmad thinks that these last two ayaat may also have been revealed during this hijra - but Allah (SWT) knows best.
 - 3. Establish the prayers and the obligatory charity.
 - a. Recall in lesson #2, don't think that zakat is sufficient. Obligatory aakat is mentioned separately from the voluntary charity.

- ii. To climb the remaining three (very difficult) steps, hold on tightly to Allah (SWT).
 1. Quote from Iqbal - "when I say I'm a Muslim, I tremble, because I know how difficult it is to be a real Muslim."
 2. Easy to profess to be a Muslim, but to behave as a Muslim is not at all easy.
 3. To climb these higher levels, need some support - cling to Allah (SWT).
 4. How to cling to Allah?
 - a. Surat Aal-'Imraan - 'wa'atasimoo bi hablillah'. 'Hold on to the rope of Allah.'
 - b. What is the rope of Allah?
 - c. Muhammad (SAWS) explains this? In many hadeeth, Muhammad (SAWS) makes it clear that the rope of Allah (SWT) is the Qur'an.
 - i. Hadeeth, narrated by Abdullah ibn Mas'ood - the Qur'an is the rope of Allah which stretches from the heavens to the earth. Cling to it.
 - ii. Hadeeth narrated by 'Ali (Baihaqi and Tirmidhi) - 'The Prophet said once, there is going to be a big turmoil soon. Then I asked, oh Prophet of Allah, what will be the way out? The Prophet responded, the Book of Allah - it contains the deeds of the nations before you, it has the prophecies of the future also, but you have to dig deep into the ocean of its meaning, and it has the final judgments of all the disputes that can appear amongst you, and it is the Sirat al-Mustaqeem, and the dhikr ul-Hakeem; and this is the strong rope of Allah. Whosoever says anything on the basis of the Qur'an, he tells the truth. Whosoever acts on the basis of the Qur'an, his reward is ensured. Whosoever gives any judgment on the basis of the Qur'an, he has done justice. Whosoever calls people towards the Qur'an, he has been guided to the right path (irrespective of whether people respond or not).
 - iii. Surat Aal-'Imraan, ayat # 101. Allah (SWT) uses the same word 'atasimoo billah'.
 1. Same wordings used by the Prophet (SAWS) in the hadeeth above.
 - iv. Surat Aal-'Imraan, ayat #103. Allah (SWT) uses the word 'watisomo bi hablillah'.
 - v. Hadeeth: Once some sahaba were sitting in the masjid studying the Qur'an and discussing it. The Prophet (SAWS) came out from one of the hujraat of one of his wives. When the Prophet (SAWS) noticed them, he was very happy to see them studying and discussing the Qur'an. The Prophet (SAWS) then asked them, do you testify that there is no god except Allah, and I am His messenger, and that the Qur'an has come from (near) Him. The companions replied, Why not? Of course we testify to that. Then the Prophet (SAWS) said, Rejoice. For one end of

this Qur'an is in your hands, and the other end is in the hands of Allah.

- d. Cling to Allah (SWT) to climb these steps.
 - i. Central focus of next lesson (Surat as-Saff) - Jihaad.
 - ii. Central focus of the next lesson after that (Surat al-Jumu'ah) - clinging to this Qur'an.
- f. Allah is your protector and helper. He is the best protector and the best helper. Don't despair. Just make your firm resolve and start your journey - start climbing the steps.

Surat as-Saff:

Preliminary Points (tathakur):

1. Second lesson of Section IV.
2. Surat as-Saff is the most profound and comprehensive surah on the subject of jihaad fee sabilillah and qitaal fee sabilillah.
 - a. Goal of jihaad and qitaal.
 - b. What is the importance of jihaad and qitaal? Essential prerequisite for salvation.
 - c. Basis of organization needed for jihaad or qitaal.
3. Review of basic terminology discussed so far:
 - a. Surat al-Asr: 4 prerequisites for salvation (Imaan, 'amiloo salih, tawasao bil haq, tawasao bis sabr).
 - b. Surah Luqman: (don't commit shirk, establish the prayers, Amr bil ma'roof nahi 'anal munkar, sabr)
 - c. Ha Meem as-Sajda: Allah is rab, muslim, da'wa illaAllah, sabr.
 - d. Jihaad fee sabilillah - Surat al-Hujuraat - comprehensive definition of a mu'min. (imaan without any doubt, jahidoo bi amwalikum wa anfusikum fee sabilillah)
 - e. Surat al-Hajj: Jahidoo haqqa jihadihi.
 - f. Now continue with the topic of jihaad fee sabilillah and elaborate on it (as described in point #2 above).
4. This is the 3rd surah from amongst the collection of 10 Medini surahs.
 - a. This is the biggest collect of Medini surahs in terms of the number.
 - i. Surat al-Hadeed, Surat al-Mujadilah, Surat al-Hashr, Surat al-Mumtahana, Surat as-Saff, Surat al-Jumu'ah, Surat al-Munafiqoon, Surat at-Taghabun, Surat at-Talaq, Surat at-Tahreem.
 - ii. Of these 10, we have already studied two.
 1. Surat at-Taghabun: most comprehensive surah regarding Imaan.
 2. Surat at-Tahreem: emphasized family life.
 - b. Recall some points already discussed regarding this collection of Medini Surahs.
 - i. The 6th group is balanced in terms of the size of Mecci and Medini Surahs.
 1. 7 Mecci surahs Surat Qaaf, Surat adh-dhariyaat, Surat at-Toor, Surat an-Najm, Surat al-Qamar, Surat ar-Rahman, Surat al-Waqi'ah.
 2. 10 Medini Surahs.
 - ii. 7 Mecci Surahs in this group are distinguished as the most beautiful Surahs in terms of literary style.
 1. Qur'an was the biggest miracle of the Qur'an - with many aspects.
 2. The most powerful miracle of the Qur'an at the time of revelation was its literary beauty. The Arabs were overawed by it's literary beauty.
 3. Prophet (SAWS) said that Surat ar-Rahman is the 'uroos al-Qur'an' - bride of the Qur'an.
 - iii. 10 Medini Surahs of this group:
 1. All of the 10 except Surat al-Hashr were revealed in the latter half of the Medini period.
 - a. Surat al-Baqara was the first Medini revelation. Began after hijra and continued until the battle of Badr.
 - b. Then Surat Aal-'Imraan.
 2. These surahs address Muslims only. Never are the kuffaar, munafiqoon, or ahlul kitaab are addressed.

- a. Only the ahlul kitaab are mentioned as a warning to the muslims not to follow their mistakes.
 - b. The ahlul kitaab has already addressed them:
 - i. Surat al-Baqara (10 continuous sections addressed to Jews).
 - ii. Christians addressed mostly in Surat Aal-Imraan
 - iii. Both addressed in portions of Surat an-Nisa'a and Surat al-Ma'ida?
3. In addressing the Muslims, there is one common thread - admonition, rebuke, reproach, censure.
 - a. Why? During the latter part of the Medini period the average/mean passion, fervor, zeal, love for Imaan and jihaad fee sabilillah had decreased.
 - i. Not that the passion and zeal of the first Muslims (Abu Bakr, Omar, Uthman, etc.) had decreased. Absolutely not.
 - ii. But the new Muslims entering in increasing numbers did not enter with the same zeal.
 - iii. Recall Surat al-Hujuraat where Allah addresses some of the new Muslims telling them that real faith has not yet entered their hearts.
 - iv. In this way, these 10 Medini surahs are extremely relevant for the ummah today - where the mean is now approaching zero.
 - v. Allah is warning us and awakening us from our slumber. We think we are saved because we are Muslims. Recall what Allah said to the Jews in Surat al-Baqara where they brag about how beloved they are to Allah and Allah responds by asking them if you are so dear to Allah, then why does he punish you?
 1. Jews have faced tremendous punishments -
 - a. nebuchanazer - destroyed Jerusalem and took all of the Jews as slaves. Not a single Jew left in Jerusalem.
 - b. Romans - destroyed the second temple of Solomon in 70 a.d.
 - c. Since that time, the Jewish qibla has been in ruins.
 - b. Recall hadeeth from the Prophet (SAWS) where he said that he very much wishes to be killed in the way of Allah and raised again, and killed in the way of Allah and raised again and then killed again in the way of Allah.
 - c. Recall another hadeeth from Prophet (SAWS) - whosoever dies who never fought fee sabilillah and has never had the desire to do so has died as a munafiq.
 4. Very brief but very comprehensive summaries of the lengthy discussion in both Mecci and Medini surahs.
 - a. One of main issues of Mecci Surahs is Imaan. Surat at-Taghaboon discusses Imaan in only 18 ayaat.
 - b. One of the main issues of Medini surahs is nifaaq. Surat al-Munafiqoon discusses the matter in only 11 ayaat.

- c. Summaries for us.
- 5. Of these 10 surahs, 5 begin with tasbeeh. ('sabaha lillahi...' or 'usubihu lillahi...' - "al-musabihaat").
 - a. Al-musabihaat are more important than the non-musabihaat.
 - b. Out of these 10, there are 3 pairs consisting of 1 musabihaat and 1 non-musabihaat.
 - i. Surat al-Hadeed, Surat al-Mujadilah. (mixed)
 - ii. Surat al-Hashr, Surat al-Mumtahan. (mixed)
 - iii. Surat al-Munafiqoon, Surat at-Taghaboon. (mixed)
 - iv. Surat at-Talaaq, Surat at-Tahreem. (both are non musabihaat).
 - v. Surat as-Saff, Surat al-Jumu'ah. (both are musabihaat - from at least one aspect, they are the most important of the 10 Medini surahs in this collection).
 - 1. One of the most beautiful examples of pair surahs in the Qur'an.
 - 2. What is the importance of this pairship?
 - a. Surat as-Saff - central theme is the purpose of Muhammad (SAWS).
 - i. Cannot access a person as to whether he was successful until you evaluate it in reference to his goal/purpose.
 - ii. Purpose of Muhammad (SAWS) was the same as that of all the messengers - discussed in Surat al-Hajj.
 - iii. But Muhammad (SAWS) was not just one of the messengers of Allah, but he was the final messenger on whom the Deen was completed. The institution of Prophethood came to its zenith in him. The guidance became complete - comprehensive deen covering every aspect of human life.
 - iv. 'today I have completed my deen'
 - v. 'Allah will complete his light'.
 - vi. Ayat # 9 - Muhammad was not sent only to preach, purification of souls of individuals, but to establish the Deen of Allah and make it supreme (in reality).
 - vii. Plato's 'Republic' - nice utopian dream, but never established in reality.
 - viii. Muhammad (SAWS) is the only messenger who did this.
 - ix. Basic level is the same - da'wa, convey the message, call people to

Allah, purify their souls. Every messenger of Allah fulfilled this to it's full.

- x. But the additional burden on Muhammad (SAWS) was to establish it - as a model for all of humanity.
 - xi. Editor's note: Establishing the Deen is the logical conclusion/climax of the Deen of Allah.
 - xii. Now, those who profess to believe, must live and die for this goal as well. If you shun away from it, then you are not Muslim. Recall ayat #24 of Surat at-Taubah).
 - xiii. Each of us must ask this question - are we really prepared to accept this responsibility?
- b. Surat al-Jumu'ah: central theme is the methodology for accomplishing this goal.
- i. Mu'min are required. How to get mu'mins and how to train them.
 - ii. Must have dedicated, organized, disciplined believers.
 - iii. Central ayat: ayat # 2.
 - iv. For every purpose and every goal, there is a definite methodology.
 - v. You might be very sincere in your purpose, but if you adopt the wrong methodology, you are bound to fail.
 - vi. Cannot sow seeds in the wrong way and expect to reap the harvest.
 - vii. We cannot hope to succeed unless we adopt the methodology of Muhammad (SAWS).
 - viii. This is the fundamental flaw in the revivalist movements so far. Cannot question their sincerity - people are laying down their lives. But the results have been disappointing - b/c the methodology was not correct.
 - ix. Imaam Malik said "The last part of this ummah will not be able to be reformed except through the same process as the first part." Actually, this was the saying of Abu Bakr when he nominated Omar for the khaleefah.

- x. Hadeeth of Prophet (SAWS):
"Prophethood will remain amongst you so long as Allah wants it. One day Allah will lift it away from you. Then there will be a period of khilafa 'ala manhaj an nabi. It will also remain so long as Allah wants it to remain. Then Allah will take it away. Then there will be a period of cruel kingship (the umayyids and abassids). This will also come to an end when Allah decides to end it. Then there will be a period of slavery. Then again there will be a period of khilafa 'ala manhaj an nabi."

- iv. Aside: Second group is also balanced (2 Meccan: Surat al-'An'am, Surat al-'Araf; 2 Medinan: Surat al-Anfaal, Surat at-Taubah).

- c. Note: The biggest collection of Medinan surahs in length is in the first section (Surat al-Baqara, Surat Aal-'Imran, Surat an-Nisa'a, Surat al-Ma'ida).

5. Summary analysis of the surah:

- a. Ayaat 1-4: akin to a preface of a book..

- i. Everything in the heavens and earth is glorifying Allah.

- 1. Allah does not need from mu'mineen verbal attestation, verbal praise, verbal glorification.

- 2. Allah wants something else from mu'mineen.

- ii. What does Allah want? Allah loves those who go to war in His cause in a disciplined/organized {Saff} way (ayat #4).

- iii. Those who pay lip-service to Allah, claimants to Imaan but don't wage jihaad/qitaal fee sabilillah, then they are saying what they are not practicing.

- 1. This will not give them credit in the hereafter.

- 2. Rather, Allah (SWT) becomes very angry with those who do lip-service and then don't come up to their words in their deeds and actions (ayat #3).

- b. Ayaat 5-8: 3 phases of the history of the former Muslim ummah (in terms of how they responded to the messengers of Allah (SWT)) have been described as a warning to the Muslims.

- i. Former Muslim ummah is Bani Isra'eel.

- 1. Occupied the same position that the Muslims occupy today - for 2000 years (1400 B.C. to 600 A.D.)

- 2. Our ummah has only been around for 1400 years.

- ii. Phase 1: How they responded to Musa (AS)

- iii. Phase 2: How they responded to Esau (AS)

- iv. Phase 3: How they responded to Muhammad (SAWS).

- c. Ayat #9: Central axis/theme/essence of this surah - Main purpose for the advent of Muhammad (SAWS) was to make the Deen of Allah supreme.

- i. Unique ayat - no parallel ayat.

- ii. According to Shah Waliullah Delwi, not only is this ayat the central theme of this surah, but it is the central theme of the whole Qur'an.

- d. Ayaat 10-13: Call to Jihaad and the promises from Allah to the Muslims who wage jihaad in His cause.
 - i. Call to jihaad to fulfill the mission of Muhammad (SAWS) as stated in ayat #9.
 - ii. Logically, the next step after identifying the mission statement is to call people to accept and struggle hard to fulfill it.
 - iii. Those who claim to believe, therefore, must sacrifice and strive hard to implement it.
- e. Ayat #14: Provides the organizational basis of Hizb ul-Allah for the purpose of waging Jihaad fee sabilillah.
 1. Need a party/group to wage jihaad.
 2. How to organize those who answer the call (mu'mineen).
 3. What is the constitutional basis of the organization.
 4. Note: the ayat is unique and one of the most lengthy ayaat of the Qur'an.
6. Note: Because time is limited, we will study these sections in the following sequence:
 - a. Ayat #9
 - b. Ayaat #10-13
 - c. Ayat #14
 - d. Ayaat 1-4
 - e. Ayaat 5-8

Tafseer:

1. Central theme of the Surah - Ayat #9: "It is He who has sent His messenger with the guidance and the Deen ul-Haqq, that He may make it supreme over all other deens, however much the mushrikeen hate it."
 - a. Shah Waliullah Delwi, in his book "ithalatul khifa'a khulafatil khulafa", says that this ayat is one of the most important ayaat of the Qur'an. In one of his books, Delwi says that this is the central theme of the entire Qur'an.
 - b. Maulana Ubaydullah Sindi - one of the students of Sheikh xxxx - says that this ayat is the basis of international Islamic revolution.
 - c. Israr Ahmad - inevitable and necessary key to understanding the seerah of Muhammad (SAW).
 - i. Apparent contradiction #1: Mecca vs Medina.
 1. Key to understanding how the same Muhammad (SAWS) patiently endured for 12 long years in Mecca all persecution, without any retaliation and then leads armies from Medina into battle.
 2. XX, accepted as one of the most prominent philosophers of history, said Muhammad failed as a prophet but succeeded as a statesman.
 3. Montgomery Ward - wrote biography of Muhammad (SAWS) delineating two different Muhammads:
 - a. Muhammad at Mecca who appeared to be a prophet. Failed, and had to flee (according to their words).
 - b. Muhammad at Medina appears to be a statesman, politician, leader of the army, head of the community. And in this role he succeeded.
 - ii. Apparent Contradiction #2: Treaty of Hudaibiyah.
 1. 6 year after hijra, Muhammad (SAWS) made the treaty of Hudaibiyah with the Qur'aish. Appeared to be a very humiliating treaty.
 2. Omar stood up in fierce opposition to this treaty.

3. When the treaty was broken 2 years later, the leader of Qur'aish (Abu Sufyan) came to Medina requesting to extend the treaty.
4. But in this case, Muhammad (SAWS) did not accept the treaty.
- d. One way to understand this ayat is to understand the difference between the basic function of all the messengers of Allah (SWT) and the special purpose of the advent of Muhammad (SAWS).
 - i. Basic function was the same: all the messengers were mubashireen, munzireen, da'I illAllah, shaheed, minarets of light for guidance.
 1. Recall, Allah says in Qur'an (xxx) that Muhammad (SAWS) was shahidan, mubashiran, natheeran, da'ee illa Allah, wa sirajan muneeran.
 - ii. But for Muhammad (SAWS) a special mission, unique to him alone, is described in this ayat and is repeated 3 times in the Qur'an.
 1. Never is this function assigned to any other messenger of Allah.
 2. Ibraheem -
 - a. very high rank before Allah
 - i. this is why we ask Allah to shower his blessings upon Muhammad (SAWS) as he showered his blessings upon Ibraheem. (Allahuma sali/bariku 'ala Muhammad wa 'ala aalee Muhammad kama salaita/barakta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedu majeed.
 - b. 3 special distinctions:
 - i. Khaleel Allah
 - ii. Leader of mankind - father of many nations?
 - iii. Abul anbiya' - Father of many prophets.
 - c. Despite his very high position, Ibraheem was never assigned the task of making the Deen of Allah supreme over all other deens.
 - iii. Shaheed: recall from last lesson that the basic functions of the messengers is
 1. to be a witness for Allah to mankind (*shahada lillah*)
 - a. verbal attestation
 - b. individual actions should attest to your belief
 - c. collectively establish the Deen of Allah (SWT) - collective attestation to your belief.
 - i. This collective establishment of the Deen was exclusive to Muhammad (SAWS).
 2. to witness against humanity on the Day of Judgement (that the message was delivered) (*shahada 'ala naas*).
 - iv. Finality of the institution of Prophethood - khatim an-nabuwah
 1. Definition: Khatim
 - a. Something existed and now, no longer exists.
 - i. I.e. there was some money before, but now there is no money.
 - ii. I.e. there was some food before, but now there is no food.
 - b. A task has been completed.
 - i. I.e. the work assigned to him has been completed.
 2. Thus the concept of khatim an-nabuwah has two aspects:
 - a. Legal: because it has a legal bearing, this aspect has occupied the attention of the ummah.
 - i. Legally, there can be no other prophet after Muhammad (SAWS).

- ii. Anyone who claims to be is false prophet (i.e. Qadianni).
 - iii. Anyone who claims to follow a false prophet is murtad.
 - iv. Basic principle of 'Aqida that Muhammad (SAWS) is the final prophet to mankind. Consensus that believing that there is a prophet after Muhammad (SAWS) takes one out of Islaam.
 - v. Surat al-Ahzab - "xxx"
 - b. In Muhammad (SAWS), the institution of Prophethood reached its climax.
 - i. This is the more important aspect, but has been ignored by the ummah.
 - ii. This is the basis of the superiority of Muhammad (SAWS) over all the previous prophets - the institution of Prophethood reached its completion/zenith in him.
 - iii. This ayat (#9 in Surat as-Saff and the parallel ayaats mentioned before) is the basis of the superiority of Muhammad (SAWS) over all the other messengers of Allah.
3. 4 Basis to the superiority of Muhammad (SAWS) in this ayat; 3 of which are based on scientific intellectual and social evolution of mankind.
- a. Two caravans started their journey at one point: caravan of humanity, caravan of prophethood.
 - i. Adam - first human being was also the first Prophet.
 - ii. Caravan of human beings will continue until the Day of Judgement.
 - iii. Caravan of Prophethood ended 1400 years ago with Muhammad (SAWS) after reaching its zenith and climax.
 - b. 3 scientific/intellectual aspects:
 - i. **Universal Messenger:** Until the whole of humanity could be gathered under 1 rasool, all the messengers were limited to regional influence - sent to specific nations.
 - 1. Technological/scientific need to keep messengers localized.
 - 2. Limited to regions or nations.
 - 3. Even 'Esau (AS) was only sent to Bani Isra'eel - not to all of humanity.
 - a. According to Bible:
 - i. "come for the lost sheep of Bani Isra'eel"
 - ii. 'Esau (AS) expressly forbade his disciples from giving da'wa to the gentiles.
 - iii. "Does any man throw the bread that is meant for his children to the dogs". (most likely these words were not from 'Esau himself. These words were likely changed by the author. 'Esau would have used more civic language).

- b. Paul, over the objections of the disciples, extended the gospel to the gentiles.
 - c. According to Qur'an: 'Esau was sent to Bani Isra'eel.
- 4. Muhammad (SAWS) is the first and only messenger sent to the whole of mankind.
 - a. Ayat of Qur'an: 'We have not sent you (O Muhammad (SAWS)) but for the whole of humanity as a bearer of glad tidings and a warner.
 - b. As if 'rasoolahu' in ayat #9 is referring specifically to Muhammad (SAWS).
- ii. **Al-Huda:** Qur'an says that the Taurah (feehah huda wa noor) and Injeel (feehi huda wa noor - Surat al-Maida).contain guidance. But the Qur'an is "al-Huda" - the zenith of guidance. "The Guidance".
 - 1. Intellectual progression of mankind was still taking place. Thought process of humanity had not matured sufficiently for the final guidance.
 - 2. 3,500 years before this time, humanity was given 10 commandments.
 - a. Philosophy, wisdom, intellectual maturity was not advanced beyond this.
 - b. Example: Ph.D. teaching grade schoolers - can't transfer all of the knowledge to the children because they are not capable of understanding the entirety of the knowledge. Can only transfer to the child what is intelligible to the child.
 - 3. Scholars who wrote books on the philosophical thought of mankind write that the 1200 years between 600 B.C. to 600 A.D. is the period of time in which human mind matured.
 - a. Philosophical thought of humanity became ripe.
 - b. All philosophies of the history of mankind emerged at this time.
 - i. Xxxism, Shintoism, Confucianism, Socrates, Plato, Aristotle.
 - c. After 600 A.D. no new philosophy has come.
 - d. At the time of the ripening of the philosophical thought of man, the final guidance was given to mankind.
 - e. This is why the Qur'an was preserved.
 - i. Why was the Taurah/Injeel not preserved?

- ii. These books can complain to Allah, why did Allah protect the Qur'an but not the Torah or the Injeel.
 - iii. Because human mind was evolving and the final guidance would come. No need to keep the earlier, less mature and localized guidance.
- iii. **Deen ul-Haqq:** Whole system of life based on social justice.
 - 1. Process of social evolution was also taking place.
 - 2. Was a time when our ancestors lived in caves. Then came tribal societies. Then came city-states. Then came the empires. Now the system of life has taken a collective form - social order.
 - 3. At this time, Allah sent the guidance to give guidance on the just social order.
 - a. No political exploitation - No rule of man by man.
 - b. No economic exploitation - equitable distribution of wealth.
 - c. No social exploitation - no discrimination based on race, color, etc. We are all Bani Adam.
 - 4. This complete social justice is completed in the form of Islaam and presented to Muhammad (SAWS).
 - 5. Qur'an uses the words ikmal (to make something complete) and ikman (to take something to its highest level).
 - a. "Al youm akmalu lakum deen wa akmanu 'alaikum ni'mati was radeetu lakum al Islaam deenakum "
 - b. now, after philosophical/intellectual maturity man is capable of understanding the full guidance for all time.
 - c. now, after social evolution of man, man has a concept of social system, and is ready to receive the just social order of Islaam.
 - d. now, after scientific advances, it is possible that all of humanity can be united under a single messenger.
- iv. **Establishment:** Fourth aspect of the finality of Muhammad (SAWS) is "liyudhirahu 'ala deeni kuli" - Muhammad (SAWS) established the Deen of Islaam.
 - 1. Not an impracticable utopian ideal like Plato's Republic.
 - 2. Even the democracies of Voltaire and Rousseau have not been establish.

- a. American system is not a democracy, it is a dictatorship of the capitalists.
- 3. Social justice advocated by Marx has not been established.
 - a. Soviet communism was dictatorship of the members of the communist party - not a republic - very small minority.
 - b. Replaced one elite with another elite.
- 4. If Muhammad (SAWS) had given the final guidance in the form of a book only, then it would not have been used as a practical guidance.
 - a. Universally agreed (even by the enemies of Islaam) that the system of Islaam was established in totality - at least for 30 years after the Prophet (SAWS).
 - b. This is why the Prophet (SAWS) described it as khulafa 'ala manhaj an nabuwa.
 - c. Then Islam went through a gradual decay which after 1000 years - came to a complete end.
 - i. But for 30 years, it was implemented 100%.
- v. **Established Through Human Effort:** The establishment of the Deen of Allah was done exclusively through human effort.
 - 1. Miracle of Muhammad (SAWS) is Qur'an. Qur'an is preserved.
 - a. Final khutba - Prophet told the people that he was not going to see them again. Said, although I am departing, I am not leaving you without any support. The Qur'an is with you.
 - i. Staff of Moses - limited to him.
 - ii. Miracles of 'Esau - limited to him.
 - iii. Miracle of Muhammad - is in our hands. It is for us to use.
 - 2. Muhammad (SAWS) and his companions established the Deen through human effort, overcoming failure after failure - not through divine miracles.
 - a. Means that it is possible for us to do so again, and our failure to do so should be of grave concern to us.
 - b. Most damning argument against this ummah. We cannot say that it was only possible for the Prophet (SAWS) and not for us.
 - c. When there was nothing to eat for Bani Isra'eel, mana and salwa were delivered

from Heaven. When the companions were starving during battle of khandaq, the companions tied stones to their stomachs so that they don't collapse from hunger pains.

- e. Interpretations of this ayat: Regardless of translation, it is inescapable conclusion that Allah is directing Muhammad towards Iqamaat ud-Deen.
 - i. Israr Ahmad has an article (translated into English by Ahmed Afsar) proving this. Can adopt any mode of translation, but it is inevitable that you will get to the same conclusion.
 - ii. All interpretations agree on:
 - 1. It is He (Allah)
 - 2. Who has sent his messenger (Muhammad - SAWS).
 - 3. With the guidance (Qur'an)
 - iii. Difference centers on how to translate Deen ul-Haq.
 - 1. Usually translated as the "true religion".
 - 2. Israr Ahmad - biggest blunder to translate Deen into religion.
 - a. Religion is a word with a very narrow and limited translation.
 - b. Urdu translation of religion is madthab?
 - c. Madthab is law
 - i. Madthabi Maliki
 - ii. Madthabi Shafee
 - iii. Madthabi Hanafee
 - iv. Etc.
 - v. All of these are schools of law.
 - 3. Deen must be understood at 3 levels.
 - a. Basically, "Deen" in Arabic means reward.
 - i. Either good reward - jaza or
 - ii. Bad reward - punishment.
 - b. Judgement.
 - i. Maliki youmi Deen.
 - c. Entails law and obedience.
 - i. "mukhliseena lahu Deen" - those who obey only Allah with utmost sincerity.
 - ii. When the law and obedience takes the form of a system (system of obedience):
 - 1. Who is to be obeyed?
 - 2. Who holds authority?
 - 3. Who has the right to command?
 - 4. Who is the sovereign?
 - 5. Who is the law-giver?
 - iii. The whole system of life under the sovereignty of a person is a Deen to be denoted to that person.
 - 1. Deen ul Malik.
 - a. Surat Yusuf: "ma kaana li yakhuthu akhafu fee deen ul malik ..."
 - i. In this way, we provided for Yusuf a way, method for retaining Binyameen.

- ii. Yusuf (AS) wanted to keep his younger brother Binyameen.
 - iii. But he was not the sovereign. Though he had great authority, it was delegated by the king. Had to act within the bounds of the kingdom.
 - iv. The system at that time was kingship. This system was Deen ul-malik. - Everyone obeyed the king.
 - b. Pharaoh at time of Musa replied, is not the kingdom of Egypt for me? I control the irrigation system. To whomsoever I wish, I will allow water. To whomsoever I do not wish, I will not allow water.
2. Deen Allah:
- a. Surat an-Nasr? 'itha jaa nasr Allah wal fath, wa raitan-nass yudkhuloona fee Deenillahi afwaja, fasabih ...
 - b. Deenillah established by Muhammad (SAWS) in Arabia.
 - c. Allah is the sovereign. All his commands to be obeyed and enforced.
3. Democracy - Deen ul jamhood.
- a. Popular sovereignty/majority rule.
 - b. No reference to divine sovereignty.
 - c. This is the Deen that all of humanity holds in the highest esteem.
4. Concept of Islaam as madhhab/religion is prevalent among the Muslim ummah.
- a. After the khulafa rashideen, there was kingship.
 - i. Separation of religion and state began (Kings versus religious leaders).
 - b. After the rise of Christian world, the sense of religion became even more narrow.
 - i. Because in Christianity there is no law.
 - 1. Esau (AS) confirmed the law of Musa (AS).
 - 2. Paul abrogated the law in Christianity.
 - ii. Christianity of today is only a dogma
 - 1. Basic moral teachings (love thy neighbor, etc.)
 - c. Therefore, when we translate Deen as religion, we restrict Deen to a collection of dogma and some modes of worship.
5. Cannot have two deens existing in one country.
- a. Can there be two sovereigns?
 - b. Can there be two systems?
 - c. Can democracy and monarchy exist?
 - d. Can capitalism and communism exist?
6. Below the single Deen, there can be different madhahib (schools of law).
- a. Secularism: sovereignty belongs to the people. Laws will be decided by vote.

- i. Under this, you can behave as a Muslim, Christian, Jew, Hindu, etc.
 - ii. Can build places of worship, etc.
 - iii. But the law of the land, system of the country is based on the principle of popular sovereignty.
 - b. When Islaam is dominated, it becomes a madthab. When Islaam dominates over others, it becomes a Deen.
 - i. Colonial rule - colonial powers never prevented Muslims from Friday prayers, fasting during Ramadhan, etc.
 - ii. But Muslims had no say in the law. Law was decided by the colonial administration.
 - iii. Living under colonial rule further engrained in the minds of Muslims the restricted madthabi view of Islaam.
- iv. Idhhaar - to make something prominent/dominant.
 1. Dhahara shai'un - something became prominent/apparent.
 2. Dhaharal fatab fil bahr wal barr - chaos has become apparent in the ocean and earth.
 3. Dhahar - the back of the animals that men ride. (when rider is riding on the horse/camel, he is controlling/dominating it. Also, the rider is the prominent one.)
 4. Idhaha - to dominate?
 5. Therefore, Allah sent Muhammad (SAWS) to make the Deen ul Haqq dominate.
 6. Dominate over what?
- v. "'ala deeni kulli":
 1. In most of the urdu translations, this word has been translated in plural. To make Deen ul-Haq dominate over all other adyaan (all other deens). This is acceptable understanding, but not exact.
 2. Literal meaning is to make Deen ul-Haq dominate over the whole system of life.
 - a. Cannot divide the system.
 - b. System is a whole.
 - c. Cannot divide sovereignty - this is shirk.
 - i. Cannot have sovereignty belonging to Saudi family, people, etc.
 - ii. If so, Islaam is not a deen, but only a madthab.
 - d. 'Wa law karihal mushrikeen' - and the mushrikeen detest it.
 - i. Very important that Allah uses the word mushrikeen here - to emphasize that to divide the deen is to commit shirk.
 - ii. What type of shirk is meant here?
 1. Surat al-An'aam, ayat #159: "Verily, those who divide their Deen into parts and portions, you (O Muhammad (SAWS)) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to to."
 - a. In one part of life, obey Allah. In another part of life, obey/follow the majority.
 - b. In some aspects of my life, I obey Allah. In other aspects, I obey my nafs.

2. Surat ar-Room, ayat #31&32 (last part of ayat #31 and all of 32) "And do not be among the mushrikeen - of those who split up the Deen and became sects rejoicing in that which was with it".
 - a. Total obedience it for Allah.
 - b. Under colonial rule, all social customs and religious rituals were allowed, but civic law was British.
3. Surat al-Baqara, ayat #xxx: "Do you accept a part of the book and reject another part, there can be no punishment for those who take this attitude except that they should be in extreme humiliation in this world and have a severe punishment on the Day of Judgement".
4. For some time, this understanding of Islaam as a Deen disappeared and Islaam was seen as merely a madthab. But there has been some revival of the understanding of Islaam as a Deen.
 - a. Allama Iqbal, Maulana Maududi, movements like Ikhwaan al-Muslimoon, Hizbu Tahreer, Tanzeem-I-Islami.
 - b. Honorable 'alim from the subcontinent once spoke in regards to the British rule "We shouldn't do anything with which our rulers (the British) get perturbed, because they have given us religious freedom (jumu'ah, fasting, Hajj, social laws, etc.)"
 - c. On that, Allama Iqbal commented "Because the mullah is allowed to pray in the mosque he thinks that Islaam is free in this country. Islaam is not free, it is in chains and being trampled! Freedom only to pray in the mosque, freedom only to fast during Ramadhan, freedom only to make Hajj - this is your concept of Islaam."
 - e. Only one other ayat where "kulihe" has been used in conjunction with "Deen" - Surat al-Anfaal - 'Oh Muslims when this last stage of jihaad has begun, this war will continue until the fitna is eliminated totally and the Deen becomes totally for Allah'.
- f. Note: Main part of this ayat occurs 3 times in the Qur'an:
 - i. Ayat #33 of Surat at-Taubat (ends in ...wa law karikal mushrikoon).
 - ii. Ayat # 28 in Surat al-Fath (ends with ...wa kafa billah shaheeda).
 - iii. Ayat #9 in Surat as Saff (ends in ...wa law karikal mushrikoon).
2. Ayaat 10-13: Call to Jihaad.
 - a. We have established the purpose of the advent of Muhammad (SAWS) - not only to preach, but to establish the Deen. After identifying the objective, it logically proceeds to making the call - a revolutionary call to overthrow the existing deen and establish the Deen of Allah.

- b. Ayat #10: "Oh you who believe, shall I guide you to a bargain that will save you from a terrible punishment".
 - i. Dala/udilu:
 1. daleel - evidence, argument.
 2. "Hal udulikum" - shall I show you, guide you to...
 - ii. tijarat: trade/bargain/exchange.
 1. Recall, Qur'an uses simple terms so that everyone understands.
 2. Three concepts attached to tijarat:
 - a. Goal - to get some gain.
 - b. Confidence - need to have confidence/be reassured that you understand the terms of the exchange and that the goods exchanged are as expected - don't engage in trade if you feel that you are being ripped off. (editor's addition).
 - c. Means
 - i. invest some capital
 - ii. Human effort - work
 - iii. To be saved, must undertake a tijarat.
 1. Goal - to be saved from hellfire.
 - a. If you don't undertake this tijarah, you can't hope for salvation from the hellfire.
 - b. Hoping for salvation without this tijarah, is nothing but your own hope - you are deceiving yourself. There is no promise from Allah if you don't accept the tijarah.
 - i. Example: if someone is buying diamonds and you go and try to sell quartz, it is not accepted. The diamond buyer is buying diamonds only.
 - ii. Can't have a transaction if the buyer and seller are discussing different goods. Your selling apples but the buyer is buying meat - no trade.
 - iii. We have to ask ourselves what is it that we are selling, and then perhaps that will lead us to better understand what it is that we are really hoping for. Are we selling something that is desired by buyers in this life, or are we selling something that is desired by Allah in the Hereafter? Provides some insight into our intentions.
 2. Confidence: Believe in Allah and His Messenger. Instill confidence in the exchange (editor's addition).
 - a. Note: Allah is already addressing the Muslims as believers. "Oh you who (claim to) believe ... believe in Allah and His messenger!"
 - i. Verbal attestation is one thing, but real conviction is another thing.
 - ii. Need to acquire real, burning conviction.
 - iii. Discussed this in Surat al-Hujuraat.
 - iv. Without faith, you will not have the confidence to make the transaction - wholeheartedly.
 - b. Not only is this a confidence building measure, but it is the first requirement in the transaction.
 - i. Believe in Allah and His Messenger

- ii. Make jihaad in the cause of Allah.
- 3. Means of Exchange: make jihaad in the cause of Allah.
 - a. Two things required of you:
 - i. Spend your worldly belongings - financial capital/wealth
 - ii. Spend your human capital - your intelligence, your capabilities, understanding, planning, etc. The same things that you use in your professions.
 - b. This is better for you if you have real knowledge.
 - i. Apparently, you give up everything for no benefit in this world.
 - ii. But if you know that the Hereafter is the real life and this is only fleeting, then you will understand that investing all your resources in this life for Allah will give dividends in the Hereafter - total salvation.
 - c. Recall Jihaad has 9 levels.
 - i. Struggle against the nafs
 - ii. Struggle against shaitan
 - iii. Struggle against society
 - iv. Struggle to propagate Islaam to the brain trust
 - v. Struggle to propagate Islaam to the people
 - vi. Struggle against those who are actively calling towards other beliefs (Qadianis, Bahai, Christians, etc.)
 - vii. Struggle to undermine the ideological legitimacy of the existing system.
 - viii. Struggle to challenge the vested interests of society.
 - ix. 9th level - qitaal to overthrow the existing system.
- 4. What do you get in return - promises from Allah:
 - a. Real success is in the Hereafter (goal in waging jihaad).
 - i. He will forgive you your sins/shortcomings/mistakes
 - ii. He will enter you into gardens under which canals are flowing, and residences in the residential gardens of 'Adn.
 - b. Victory in this world - something which you like very much:
 - i. Help from Allah
 - ii. Near Victory
 - 1. After the battle of Ahzaab, the Muslims have passed the test and Allah is giving them tidings of victory.
 - 2. After the battle of Ahzaab, the Prophet (SAWS) said that the power of Qur'aish has been exhausted and they will not be able to attach again. Now the initiative was with the Muslims.
 - 3. This was the turning point in the war against Qur'aish.
 - 4. Next year, 1400 companions went for 'umrah - and the treaty of Hudaibiyah was concluded.
 - 5. About this treaty, Allah describes it as "fathun mubeenan" - clear victory.
 - iii. Note: Imaam Ghazi says that this is a denunciation - to desire success in this world is based on human weakness.
 - 1. Allah wants you to spend everything for His cause.

2. The real success in Jenna.
 3. How many Prophets called people to Allah without any success in this world? Can we say that they were unsuccessful?
 - a. Nuh - his whole nation drowned before his eyes; his own son drowned.
 - b. Huud - the whole people of 'Aad destroyed.
 - c. 'Esau - the Jews tried to crucify him.
 - d. Musa - though Allah gave him success through miracles to take Bani Isra'eel out of bondage in Egypt. But they refused to wage jihaad for the cause of Allah. Musa was so disappointed that he prayed to Allah (recorded in Surat al-Ma'ida) that Allah take him and his brother Haroon away from the "qawmil fasiqeen" (i.e. the nation of Bani Isra'eel).
 4. Must change our understanding of success - only success is on the Day of Judgement. Success comes only if you have done your duty - called towards the path of Allah.
3. Ayat #14: After defining the objective of Muhammad's (SAWS) prophethood, and then calling towards a revolutionary struggle, the next step is to define the organizational structure of those who accept the revolutionary call.
- a. Individual can make da'wa, but need an organized party to engage in Iqaamut ud-Deen.
 - i. For example, Nuh (AS) spent 950 years giving da'wa. Individual effort.
 - ii. If there is a significant response, then it becomes necessary to train them, purify them, and organize a party.
 - b. Necessity for party is understood in the Hadeeth: "I order upon you 5 things. Jama'ah, sama'ee, ada'ate, wa hijrati, wal jihaad fee sabilillah". In another narration, the words "I order upon you 5 things, and Allah has ordered me to do so..."
 - i. At the personal level: At this level, Islaam is essentially a madthab. Personal guidance on do's and don'ts.
 1. Do's: At the individual level, the 5 pillars are fundamental.
 2. Don'ts: Personal guidance - don't steal, don't drink alcohol, don't eat pork, don't commit adultery, etc.
 - ii. At the collective level - goal is to establish the Deen of Allah.
 1. A mu'min cannot reconcile himself to live in a system where Allah's Deen is not supreme. Cannot reconcile himself to live and prosper in a system that is in rebellion to Allah.
 - a. He may be a Muslim, but he has nothing to do with Imaan.
 - b. He may be a Muslim leader, but has nothing to do with Imaan.
 - c. Not kafir, but nothing to do with Imaan.
 2. Must have jama'ah with listening and obeying.
 - a. Had to obey the commandments of Muhammad (SAWS).
 - b. Companions offered advice, but the ultimate command came from Muhammad (SAWS).
 - c. After Muhammad (SAWS), the obedience to Islamic leaders was conditional on their orders being within the bounds of shari'a.

3. Hijrah:

- a. Supreme (afdhal) hijrah: Give up everything and every habit that your Lord does not like.
 - i. Look at those things in your life which are not liked by Allah.
- b. Be ready in your heart to make physical migration for the sake of Allah.
 - i. Didn't worry about their families. Left Allah to take care of their families.

4. Jihaad:

- a. Supreme (afdhal) jihaad: struggle against your nafs.
- b. Be prepared in your heart to wage qitaal in the cause of Allah (SWT).
 - i. Recall hadeeth, "whosoever dies and never fought for the cause of Allah and never had the desire to fight in the cause of Allah, he dies the death of a munafiq".
 - ii. Recall hadeeth where Prophet (SAWS) said that he very much would like that he is martyred in the way of Allah, is raised up, slain again in the cause of Allah, raised up, and then again slain in the cause of Allah.
- iii. These are the 5 pillars of Iqamaat ud-Deen (analogous to the 5 pillars of Islaam defined at the individual level).
- c. "Oh you who (profess to) believe, become helpers of Allah."
 - i. Allah is all-powerful, omnipotent al-'Azeez, al-Qahaar, al-Qaadir and He is asking for your help? What does this mean?
 1. Recall promises that Allah (SWT) makes - if you believe in Allah and fight in His cause, then he will
 - a. Forgive your sins and enter you into heaven.
 - b. Allah may crown your efforts with success in this world.
 - c. You will be raised to the level that Allah (SWT) will call you His helpers!
 - i. Can there be any higher spiritual level than this?
 - ii. We are the creation, dependant on Him even for our very existence.
 2. This world belongs to Allah (SWT). There is a rebellion against Him and usurpers have claimed sovereignty. If you fight them and restore to Allah His rightful sovereignty, then you are helping Him.
 - a. Allah does not need us to restore His sovereignty. But it is only a test for us. Our faith in the hereafter will be manifested by the depth of the sacrifice we make.
 - b. Quote from Muhammad Ali Jinnah (founder of Pakistan): "God has given us a golden opportunity to prove our worth as architects of a new nation, and let it not be said that we didn't prove equal to the task."
 - c. Allah is giving us an opportunity to prove our worth as His helpers. We must come forward and do so - prove our worth. The gauge/measure of our Imaan will be the amount of sacrifice that we are willing to make.
 - d. Then, Allah (SWT) gives a reference to 'Esau.

- i. When he began making da'wa, the rabbis were nothing more than religious professionals - made their living out of the Deen.
 1. Made religion a trade - to make a living in this world.
 2. People depended on them for their rulings - asked for fatwas from them.
- ii. They felt threatened by 'Esau and declared him to be a murtad. Said that his miracles were magic, and magic was haram, so he is murtad and must be crucified.
 1. This was the ruling of the religious leaders of the time.
 2. Raised themselves to rub.
- iii. For the Muslims, we face similar situation.
 1. Just like the 'ulema of our ummah today who make religion their profession.
 2. Claim they are purifying the souls of their followers while they amass wealth.
 3. Hadeeth of the Prophet (SAWS) - "on my ummah also, the same conditions will come as came to Bani Isra'eel."
- iv. 'Esau called to his hawariyeen (disciples).
 1. Literal meaning: several opinions.
 - a. Hoor - something white. Hooris of Jennah (have fair complexion).
 - b. Hawariy - clothes washers. Made the clothing white after washing them.
 - i. On the lake of Galilee, there were either fishermen or clothes washers.
 - ii. When nobody was willing to listen to 'Esau in Jerusalem (no rabbis, no scribes, wealthy people, leaders, etc.), 'Esau went to the common people (fishermen and clothes washers) and began preaching.
 - c. Others say that they used to wear white robes, so they were known as hawariyeen.
 - d. Others say that this is in reference to the sincerity/purity of their intentions.
- v. "who are my helpers towards Allah"
 1. Calling towards the path of Allah.
 2. Trying to establish the Kingdom of God on earth.
 3. Note the change:
 - a. Allah says "become helpers of Allah".
 - b. 'Esau says "who are my helpers towards Allah?"
 4. whosoever is making jihaad in the cause of Allah is
 - a. helping Allah because he wants to establish the rule of Allah on earth; and
 - b. is helping the messenger of Allah because he was sent for this cause - it is primarily his duty (ayat #9).
 5. Ayat #25 of Surat al-Hadeed generalizes ayat #9 (referring specifically to Muhammad (SAWS)).
 - a. We have been sending our messengers with:
 - i. Clear signs
 - ii. Book
 - iii. Balance

- iv. Note: In the case of Muhammad (SAWS), these three things were sent in two forms (rather than 3 forms):
 1. Musa:
 - a. Miracles - with the staff
 - b. Book - taurat
 - c. Balance - Shari'ah of Musa (AS)
 2. Muhammad (SAWS):
 - a. Miracle and the Book were the same - Qur'an.
 - b. Balance - Deen ul-Haqq (complete system).
- b. For what purpose - to establish justice among mankind.
- c. And we sent down iron also - why?
 - i. "feehi basun shadeed": Those who obstruct the path of the Deen of Allah, the path of justice, should be dealt with with force.
 1. Bas - fighting.
 2. With which swords, spears are made.
 - ii. "wa manafu li-naas" - and there are other uses as well (utensils, etc.).
- d. Final purpose - Allah wants to know who are the faithful bondsman who help Allah and His messenger.
 - i. Allah is all-powerful, doesn't need you to do this.
 - ii. But Allah wants to test us so that we see how strong our conviction is.
6. This is the basis of the organization.
 - a. For the purpose of Iqaamat ud-Deen, one person will stand up and call people towards this task.
 - b. Asks who will join him. He has taken up the task on his own initiative. He is not elected, but calls people to join him.
 - c. Last ayat of Surat al-Fath: "Muhammad and those who are with him."
 - d. Here, "man ansaree" - who are *my* helpers?
 - e. Up until the prophet Muhammad (SAWS), the da'ee was always a prophet. Now, the institution of Prophethood has ended. A da'ee who calls for this must meet certain criteria:
 - i. His life must demonstrate sincerity to his message. (can't see into someone's heart, but as best as one can tell).
 - ii. What path does he want to lead us on.
 - iii. What is his methodology - is it derived from the methodology of the Prophet (SAWS).
 - iv. If you head and heart are satisfied, then you join him in his struggle.
 - f. The pledging of your support to this leader is called bai'iah.
 - g. Surat at-Taubat, ayat #111: "Verily, Allah has purchased from the believers their lives and their properties for that theirs shall be the Paradise. They fight in the cause of Allah, so they kill and are killed. It is a promise in truth which is binding on Him in the Taurat and the Injeel and the Qur'an. And who is truer to his

covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success."

- i. If you are a true mu'min, you have already sold yourself to Allah (SWT).
 - ii. The price is Jennah. In return, you must devote all your bodily and financial resources to fighting in the cause of Allah.
 - iii. Allah has made this offer three times. Same offer was given in the Taurat, Injeel and Qur'an.
 - iv. Credit bargain: give up everything here, and the price will be paid in the hereafter. Must instill confidence in the credit transaction. The person giving now must have reassurance that the buyer will deliver on his promise to pay in the future.
 1. It is a promise in truth which is binding on Allah.
 2. No one is more true to his word than Allah.
 3. Don't have any doubts. Don't hesitate.
 - v. ***Then rejoice!*** in the bargain which you have made.
 1. This is the biggest success.
 - vi. "bay'ah" turned into "muba'yia"
 1. mufa'ala - two parties are involved.
 - a. Juhud into mujahidat (two people/parties exerting effort against each other).
 - b. Qatal into muqatila (two groups/armies trying to defeat each other)
 - c. Nafaq into munafaqa
 - d. Mubahisa (two opposite groups debating each other).
 - e. Bay'ah into muba'yia (agreement between two parties).
 2. In this case, it is agreement/bargain between mu'min and Allah.
 - a. This specific muba'yah actually, involves 3 parties:
 - i. Mu'min - seller
 - ii. Muhammad - is the intermediate party.
 - iii. Allah - buyer
 - b. Muhammad - agent working on behalf of Allah.
 - i. Practically, in this world, tells you when to go to war, when to offer your money, etc.
 - ii. Give your bai'yah to Muhammad.
- h. Baiy'ah:
- i. Hadeeth: "we pledged ourselves to Muhammad (SAWS), to listening and obeying in ease and in difficulty, whether we feel inclined or if we have to force ourselves to do so.

And even if you appoint others over us and we shall not quarrel with those whom you have placed over us.

- ii. Hadeeth: Whosoever obeys me, obeys Allah; whosoever disobeys me, disobeys Allah. Whosoever obeys the ameer whom I have appointed, he obeys me; whosoever disobeys the ameer whom I have appointed, disobeys me.
- iii. During preparations for battle of khandaq, the sahaba sung "We are those who have pledged ourselves to Muhammad (SAWS) that we shall continue our jihaad fee sabilillah until the end"
 - 1. During extreme physical difficulty (starvation, threat of extermination, etc.)
 - 2. Quoted by Bukhari.
- i. Bai'iah has been the only basis for Islamic organization throughout the entire seerah of Muhammad (SAWS), the khulafa rashideen and throughout entire Muslim history.
 - i. Khulafa: took bai'iah - only difference was that the bai'iah was conditional on their leadership being within the bounds of the shari'ah ("fee ma'rouf").
 - ii. All revivalist movements
 - iii. Note: bai'iah is not necessary for a Prophet of Allah. If you believe in him, then you must listen and obey. But, Muhammad (SAWS) took bai'iah as an example of an institution necessary for the Muslim ummah - particularly for the cause of making the Deen of Allah supreme.

7. Necessity of Jam'ah:

- a. Hadeeth (Tirmidhi): Omar reported that the Prophet (SAWS) said "to be in a jam'ah is essential for you".
- b. Hadeeth (Tirmidhi): Omar reported that the Prophet (SAWS) said the hand of Allah (SWT) is on the jam'ah.
 - i. His help, assistance, barakat from Him comes to the jam'ah.
- c. Hadeeth: Omar said "there is not Islaam without jam'ah (party), there can be no jam'ah (party) without an ameer, there is no ameer without listening, there is no listening without obedience."
 - i. Not hadeeth of the Prophet (SAWS), but statement of Omar.
 - ii. But the knowledge of the companions regarding Islaam is so great that we believe that they would not have relayed anything that was not true.

8. Qur'an references to bai'iah:

- a. Surat al-Fath, ayat #18: "Verily, Allah has become pleased with those believers who gave their bai'ah to you under the tree..."
 - i. Bai'at ul ridwaan
 - ii. "Bai'at 'ala al-maut." - in the hadeeth. Pledged to support Muhammad (SAWS) and no flee even in death.
 - iii. Preceded the treaty of Hudaibiyah.
- b. Surat al-Fath, ayat #10: tripartite agreement of bai'ah is explained.
 - i. "Verily, those who give bai'ah to you (O Muhammad - SAWS) are giving their bai'ah to Allah. The hand of Allah

is over their hands. Whosoever breaks this bai'ah, breaks it only to his own harm. Whosoever fulfills what he has promised with Allah, He will bestow upon him a great reward."

9. Hadeeth (Muslim): Abdullah ibn Omar reported that the prophet (SAWS) said "whosoever dies without the circle of bai'ah around his neck, he dies the death of jahiliyah."
 - a. Only two conditions in this world:
 - i. Real Islamic state - all citizens have to pledge themselves to listening and obeying (as with the khulafa rashideen).
 - ii. If there is no Islamic state, then need to form a party to bring about a revolution to establish an Islamic state. If a legitimate party exists, you should join it and pledge your allegiance to the leader. If there is no party, then you should stand up yourself and establish one and call people to your cause - to become your helpers towards Allah (SWT).
 - b. No possible third condition. These words hold true 100%.
 - c. Suppose someone stands up as a da'ee and announces his call. Some might ask, who does the ameer give his bai'ah to?
 - i. Mubai'ya: agreement between two parties:
 1. Followers/party pledge loyalty to the leader.
 2. Leader pledges loyalty to the followers/party.
 - ii. Scholars show: the proof of Allah is that there is creation, so who created the creation. Then if people ask, who created Allah - there is no answer. You must stop at some point.
 1. For the practical point of view, if there is no group, then someone has to stand up and initiate the formation of a party.
- vi. A portion of Bani Isra'eel believed in 'Esau, and a portion disbelieved.
 1. Main body of Bani Isra'eel rejected, declared him kafir and tried to kill him.
 - a. As far as they were concerned, from their point of view, they succeeded.
 - b. Different story what Allah (SWT) did. Allah raised 'Esau up to heaven.
 - i. Qur'an: "Allah has decided that I and my messengers will triumph"
 - ii. Possible for nabi to be killed, but not possible for rasool to be killed. All rasool are successful.
 - c. But the Jews who rejected thought they had triumphed.
 2. A small portion of Bani Isra'eel accepted.
 - a. 12 close associates - disciples (hawariyoon) - permanent companions.
 - b. More followed him, but don't know how many.
 - c. After 'Esau was raised up, the hawiriyoona made da'wa to the people.
 - i. Hard work and sacrifice.

- ii. Over time, many people accepted the faith of Christianity.
 - d. Then the tables were turned.
 - i. Then it became the Jews who were persecuted.
 - ii. First at the hands of the pagan Romans:
 - 1. 70 A.D. the Roman general Titus killed 133,000 Jews in one day in Jerusalem.
 - 2. Destroyed the Temple.
 - 3. From that time until 1948 the Jews were forced into diaspora - no homeland.
 - a. Hated everywhere they went.
 - b. Though they could gather wealth, they could not gain any honor or respect.
 - 4. Since that time, there has been a temporary reversal and the Jews are now held in honor and have their own state.
 - a. This situation will get worse and the persecution/humiliation of Muslims at the hands of the Jews will continue for some time.
 - b. Note: the rise of the Jews has been achieved with the help of the Christians.
- 4. Review: Extended translation of ayaat 9 - 14:
 - a. Ayat #9: It is He, Allah (SWT), who sent His messenger (the last and the final messenger; and the fullest and brightest manifestation of the institutions of prophethood and messengership of Allah) with two things:
 - i. Al-Huda: The Guidance - the final, last, complete guidance for all of mankind.
 - ii. Deen ul-Haqq - true system of life, just/balanced social order.
 - 1. No political repression
 - 2. No economic exploitation
 - 3. No social discrimination.
 - iii. Allah (SWT) sent Muhammad (SAWS) for the purpose (the purpose of the advent of Muhammad (SAWS)) of making this system of life dominant over the whole system of life - although those who divide the system of life into parts (in one part, they want to obey Allah; in another part they want to obey their own intellect/wishes; in another part they demand and claim sovereignty for themselves) detest it.
 - iv. But whether they like it or not, the purpose of the advent of Muhammad (SAWS) is to make the complete Deen of Truth dominate and enforced over all aspects of life.
 - b. Ayat #10: For this purpose, Allah calls the believers to Jihaad.
 - i. Oh you who (profess to) believe, shall I guide you to an exchange that will save you (will give you salvation) from the very painful punishment of the fire of Hell.
 - c. Ayat #11: Conditions of the bargain
 - i. Believe in Allah and His Messenger - must have real faith/conviction in Allah and His messenger.
 - ii. Wage jihaad - struggle for the cause of Allah, to make the Deen of Allah supreme - with your worldly belongings (wealth, financial means) and bodily resources (bodies, minds, etc.)

- iii. This is really beneficial if you have (the real) knowledge (that the real life is the life in the hereafter).
 - d. Ayat #12: What will Allah give you; the reward from Allah - the price for purchasing your lives in this world?
 - i. Forgive you of your sins and mistakes.
 - ii. Enter you into the garden from which canals flow, and beautiful residences to dwell in, in the residential gardens of Paradise.
 - iii. This is the real success, the biggest success.
 - e. Ayat #13: There is another promise also, which you would very much like.
 - i. On the basis of human weakness, you would like to witness the fruits of your effort in this life.
 - ii. Because you have passed the test (all the persecution, difficulty) and you showed patience and forbearance, Allah is sending you help from Allah and the victory is very near.
 - iii. Oh Muhammad (SAWS), give these glad tidings to those who believe.
 - f. Ayat #14: 3rd promise: If you wage jihaad for the cause of Allah, Allah will treat you as His helpers.
 - i. Oh you who believe, become helpers of Allah - this is the highest position to which a human being can aspire. Allah (SWT) is The Creator, The Benefactor, The Provider, The Sustainer. For Him to regard a human as His helper is the greatest spiritual station a human can aspire to.
 - ii. As 'Esau, the son of Mary, said to his close disciples, who is going to help me towards Allah (join hands with me in the struggle to make the Deen of Allah supreme).
 - iii. So, some of the children of Isra'eel believed in him, and the rest rejected him.
 - iv. So we helped and strengthened those who believed against their enemies. And we made them dominant. The Jews were then humiliated in the world.
- 5. Ayaat 1-4: Everything in the heavens and earth is glorifying Allah.
 - a. Ayat #1: Everything in the heavens and earth glorifies Allah and He is all-powerful, all-wise.
 - i. Already discussed much of this in Surat at-Taghabon.
 - ii. Brief recap:
 - 1. Sabaha/usbahu: something which is floating - like on water. To keep something afloat.
 - a. Tasbeeh for Allah - keep Him on His high position. Don't associate anyone or anything with Him, nor any concept which does not become of Him. He is free from all weaknesses and all short-comings.
 - b. Everything is doing tasbeeh of Allah. How? Don't know for sure.
 - i. May be that Allah (SWT) has given a tongue to everything in creation, but we cannot understand.
 - ii. Everything by it's own existence testifies to the completeness, power, wisdom, perfection of the Creator.
 - 1. Just like any work of art testifies to the skill of the artist.
 - 2. Similarly, the work of a carpenter testifies to the skill of the carpenter.
 - 2. Al-Azeez/Al-Hakeem:
 - a. Al-Azeez - authority/power is unlimited.

- b. Al-Hakeem - absolute wisdom.
 - c. Note in political science, empirical fact that power corrupts, and absolute power corrupts absolutely.
 - d. But for Allah, Allah has all-authority and is uncorruptible because He is also al-Hakeem.
- 3. What is the significance of this ayat in regards to the central theme of this surah?
 - a. Allah (SWT) wants us to know that He doesn't need from us any verbal glorification/praise.
 - b. Everything in all of creation is already giving verbal glorification/praise.
 - c. When Allah (SWT) told the angels that He was going to create man and make them a khalifa on earth, the angels inquired why when they were already doing tasbeeh to Allah (SWT). Allah replied 'that you know not what Allah knows'.
 - i. What is the wisdom of having another creation.
 - ii. Know that the angels are fully obedient to Allah.
 - iii. But from man, something else demands something else.
 - iv. This is found in ayat #4 - where Allah loves those who go to war in His cause.
 - 1. Iqbal: "xxx"
 - 2. When Allah is your matloob, how can you see that His Deen is being humiliated! If you truly love Allah (SWT), then you should exert all of your energies to making His word supreme.
 - 3. Allah demands from then angels obedience, tasbeeh, etc. But from humans, Allah demands more. Allah demands that those who claim to love Allah should testify their claim by sacrificing their lives.
 - 4. Recall: the highest virtue in Islaam is that you give your life in the cause of Allah.
- b. Ayat #2: "Oh you who believe, why do you say that which you do not do?"
 - i. Main theme of this and all these Medini surahs in this collection.
 - ii. Admonishment, censure, self-admonishment.
 - iii. Fervor for the zeal of jihaad was waning.
- c. Ayat #3: "It is outrageous/most hateful to Allah that you say that which you do not do!".
 - i. "Maqt":
 - 1. Something which is abhorrent, hateful, odious, outrageous.
 - 2. Anger usually is based on your expectations. If you expect something from your friend and your friend betrays your expectations, then you get angry.
 - 3. After continuously betraying your trust/expectations, then you get to the point of being disgusted with the person. Don't even want to talk to the person.
 - ii. We make tall claims of our Imaan, love for Allah (SWT), love for Muhammad (SAWS) - but our actions don't live up to our claims. Saying something and building expectations about your level of sincerity and devotion, and then you betray these sentiments with your actions.

- iii. used in two other places in the Qur'an:
 - 1. Surat an-Nisa'a, ayat #22:
 - a. Practice among Arabs in jahiliyah that they would marry their step-mothers.
 - b. Just as they inherited the property of their fathers, they inherited the wives of their fathers.
 - c. Even in jahiliyah this was known as nikah ul-maqt.
 - d. About this practice, Allah (SWT) says that this practice was very shameful, outrageous and a very bad way to conduct yourself.
 - 2. Surat al-Ghafir/al-Mu'min, ayat #10:
 - a. Those who will suffer the torments of the hellfire will be told: "you have become disgusted with your own selves so much that you wish death to come to you, but Allah was even more disgusted with you when you were called towards faith and your rejected."
- iv. This same word is used in ayat #3 to describe how disgusted Allah (SWT) is with those of us who claim to be devoted to Him but do not prove our devotion with our deeds.
- d. Ayat #4: "Allah loves those who go to war for His cause in ranks, as if they were a solid structure."
 - i. "Bunyanun marsoos":
 - 1. most translators use the word wall.
 - a. Army arrayed in ranks resembles a wall.
 - 2. Literal translation - strong building. Or in the terminology of today, a reinforced concrete structure.
 - 3. Only basis of such an organization is bai'ah.
 - ii. Difference between organization based on modern/western concepts and an organization based on bai'ah.
 - 1. Modern/Western model:
 - a. Start from members - grass roots level.
 - b. Members have the right to elect their ameer, and their consultative committee and/or their executive committee.
 - c. Members decide on how to distribute authority between ameer and the other bodies (managing, consultative, executive committee).
 - d. If you disagree with some decision, then the natural/logical result is that you push your point - try to gather support/votes etc. to promote your viewpoint.
 - i. Logical result because you sincerely believe that a mistake has been made.
 - ii. Such an organization will always be characterized by dissension, politicking, groupings, etc.
 - iii. Not compatible with a revolutionary party.
 - 2. Bai'ah Model:
 - a. Members give bai'ah that they will obey - so long as the orders are within the bounds of the shari'ah.
 - b. It is not only our right, but sincere duty to express our opinions.
 - c. Once the opinion has been expressed, it is up to the ameer to make the decision.
 - i. Once the decision has been made, there is no longer debate and everyone will obey - whether they like it or not.

- ii. Only limitation on the authority of the ameer is that his decision should not transgress the limits of the shari'ah.
 - iii. This is more appropriate for a revolutionary organization which must move forward as solid, united structure.
 - d. Note: even the democratic institutions of the West revert to dictatorial model in times of crisis.
 - i. I.e. if there is threat of war or threat of revolution (i.e. Ghandi in India), then there is no time to generate consensus and leadership must respond immediately.
 - ii.
6. Ayaat 5-8: 3 phases of the history of the former Muslim ummah in terms of how they responded to the messengers of Allah (SWT).
- a. Have been described as a warning to the Muslims - so that we don't adopt the same attitude.
 - i. These surahs are exclusively addressed to the Muslims.
 - 1. Recall, throughout this collection of 10 Medini surahs, there is no single address to the kuffaar, mushriqeen, Christians, or Jews.
 - 2. The mentioning of the former Muslim ummah is mentioned only as a sign to us, the current Muslim ummah.
 - a. We have only occupied this responsibility for 1400 years.
 - b. Bani Isra'eel occupied this responsibility for 2000 years.
 - c. Recall: changing of the Qibla marks the coronation of the Muslim ummah.
 - ii. Hadeeth: Prophet (SAWS) said, "Oh Muslims, you will surely follow the footsteps of those who went before you - hand to hand, and arm to arm - to such an extent that if they entered the hole of a lizard, you would follow them into it." The companions asked "Oh Messenger of Allah, do you mean the Jews and the Christians". The Prophet (SAWS) replied "Who else?"
 - b. Phase 1: How they responded to Musa (AS) (ayat #5).
 - i. "And remember when Musa (AS) said to his people: "Oh my people! Why do you cause me pain/grief while you very well know that I am the Messenger of Allah to you?"
 - 1. They saw the 9 great miracles performed by Musa (AS).
 - 2. It was very clear that Musa (AS) was a Messenger of Allah (SWT).
 - 3. Two occasions in the Qur'an where "itha" hurt/pain is described. Parallel itha given to Muhammad (SAWS).
 - a. Surat al-Ahzab: Personal insults by Bani Isra'eel to Muhammad (SAWS). Said something about bodily defects and called him bad names.
 - i. The very people for whose salvation Allah sent Musa (AS) and were delivered from the slavery of by Musa (AS), they made fun of Musa (AS).
 - ii. Now, again, they did it again to Muhammad (SAWS).
 - iii. Also note, the Muslims also caused pain/suffering to Muhammad (SAWS).
 - 1. Accused 'Aisha of adultery (not only the munafiqeen ('Abdullah ibn Ubayy was the biggest offender, but also believers (Hassaan ibn Sabit)).

- a. Note: very important that this came from both hypocrites and real believers!
 2. Once it was claimed that the Prophet (SAWS) stole something from the maal il-ghanimah (will).
 3. Once when the Prophet (SAWS) was distributing the maal il-ghanimah, a companion said 'Oh Muhammad do justice' - implying that the Prophet (SAWS) did not do justice. The Prophet (SAWS) is reported to have replied in anger "If I don't do justice, who will do justice!"
- iv. Note: Anyone who stands up to follow this example and call people to the establishment of the Deen of Allah, they must be prepared to suffer the same difficulty.
 1. If Musa (AS) and Muhammad (SAWS) could not be spared from such attacks, how can anyone else expect not to face the same kind of treatment.
- b. Surat al-Maida: Failure to implement commands collectively. Non-cooperation in the mission - this is the biggest idha.
 - i. When Bani Isra'eel was in the Sinai peninsula and Allah (SWT) ordered them to drive out the mushrikeen and establish the Deen of Allah in Palestine.
 1. Time for war.
 2. Entire nation (600,000 recorded in the Bible) rejected. They insultingly replied "Oh Musa, we are not going to enter this country until they are driven out from this country. You and your Rab make war against them. We are going to stay here."
 3. In disgust, Musa (AS) prayed to Allah (SWT) "Oh Allah, I have no authority over these people except for my self and my brother Haroon. So separate us from them."
 - a. So disgusted and hurt by them that he didn't want to live with them.
 - b. Note: Musa so much loved his nation that when a member of Bani Isra'eel was fighting with one of Pharoah's soldiers, Musa (AS) killed the soldier with a single blow.
 - ii. Just as the battle of Uhud after the Hijra.
- ii. 2nd part of the ayat: "When they chose the wrong path, Allah made their hearts go astray. And Allah does not guide the people who are fasiqoon (rebellious transgressors)."
 1. This ayat is one of the most important places in the Qur'an where Allah (SWT) tells us whom He guides and whom He does not guide (and actually pushes towards the wrong path).
 2. Law of Divine Guidance:
 - a. Whosoever wishes to be guided, Allah guides him. Whosoever does not wish to be guided and prefers to go astray, Allah does not forcibly guide him.

- b. Whosoever takes to the right path, with every step he takes, the next step becomes easier (with every difficult part of the journey passed, the next stage (even though it is a more difficult stage in the journey) becomes easier). Conversely, whosoever has chosen the wrong path, with every step he takes, the next step in going astray becomes easier (becomes harder and harder to return to the right path. Allah makes it easier and easier for him to go astray).
 - c. There comes a point for those who continue with the wrong path when Allah (SWT) puts a seal on their heart and they can no longer return to the right path. Point of no return.
 - i. 'Khatam Allah 'ala qulobihim wa 'ala sam'ehim, wa 'ala absarihim.'
- c. Phase 2: How they responded to Esau (AS) (ayat #6).
 - i. Note: gap of 1300 years between Musa (AS) and 'Esau (AS).
 - ii. "And remember when 'Esau, son of Maryam, said "Oh Children of Isra'eel, I am the Messenger of Allah unto you, confirming the Taurah which came before me, and giving glad tidings of a Messenger to come after me - whose name will be Ahmad. But when he came to them with clear proofs, they said 'This is evident magic/sorcery'".
 - iii. Note: biggest miracles were given to 'Esau (AS). Miracles pertained to life.
 - a. Created bird from clay and breathed life into it.
 - b. Raised dead to life.
 - iv. Prophecy about the coming of Muhammad (SAWS).
 - 1. Though the Christians have done their best to erase the prophecies of Muhammad (SAWS) from the Bible, references still exist.
 - 2. Gospel of Barnabas: accepted as canonical gospel until the year 496 A.D.
 - a. In 496 A.D. Pope Galacius declared it to be heretical.
 - b. Though the original Gospel of Barnabas is not found, there is an Italian translation that was found in library of one of the Popes.
 - c. Clearly names the prophecy of Muhammad (SAWS) with the name "Ahmad" repeated many times.
 - i. Confirms the Qur'anic understanding that one of the main purposes of 'Esau (AS) was to prophesize the coming of Muhammad (SAWS).
 - ii. Two aspects to 'Esau's mission:
 - 1. Confirm the Truth from before (Taurah).
 - 2. Prophesize the coming of Muhammad (SAWS).
 - iii. Note: even the meaning of the word 'injeel' means tabsheer.
 - 3. Gospel according to St. John: repeats the prophecy several times.
 - a. Note: the original Injeel must have been revealed in either of two languages - Hebrew (literary/educated language) or Aramaic (popular language).
 - b. In Aramaic language: "marhamanna" - means the one who is praised. Praise worthy.
 - c. In the Greek translation: "periclytos" - the famous one, renowned one, the praised one.
 - d. In 1611 A.D. the Greek word was changed to "peraclytos" - meaning advocate.

- e. In 1881 A.D. the Greek word was changed again to "paraclete" - comforter. One who comforts.
- f. Ahmad Deedat has elucidated many of these facts.
- g. The word "comforter" is repeated numerous times in the Gospel according to St. John.
- h. Chapter 14:
 - i. # 116: Jesus said, and I will pray the Father and He shall give you another comforter that he may abide with you forever.
 - 1. First comforter is Jesus
 - 2. Note: the Message of Muhammad (SAWS) is eternal.
 - ii. # 26: But the comforter, which is the holy ghost, whom the father will send in my name, shall teach you all things and bring all things into your remembrance whatever I have said to you.
 - 1. Recall saying of Nagashi when he heard the recitation of Surah Maryam that what 'Esau said was no different from what is revealed in Surah Maryam.
 - iii. # 30: Hereafter I will not talk much with you, for the prince of this world cometh and has nothing of me.
 - 1. If Esau compares himself to the prince, then 'Esau says I have nothing that he has.
- i. Chapter 15:
 - i. #26: But when the comforter is come, whom I will send unto you from the father, even the spirit of truth which proceeded from the father, he shall testify of me.
 - 1. I.e. testify that 'Esau was really a prophet of Allah.
- j. Chapter 16:
 - i. # xx: Nevertheless, I tell you the truth. It is expedient for you that I go away. For if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you.
 - ii. # 12: I have yet many things to say unto you, but ye cannot bear them now. How weak??? when he, the spirit of truth, is come, he will guide you into all truth - for he shall not speak of himself, but whatever he shall hear that shall he speak, and he will show you things to come.
 - 1. Referenced this in the previous lesson (Surat al-Hajj) that human development had not matured sufficiently to be able to understand the final, universal guidance for all of mankind.
 - 2. This is the prophecy that is mentioned here in ayat #6.
- v. The treatment of 'Esau (AS) by the Jews was much worse than what they did to Musa (AS).
 - 1. They declared him to be murtad - evident sorcery.
 - a. Sorcery is haram.

- b. Whoever engages in sorcery is therefore murtad.
 - c. Therefore, they tried to crucify him.
 - d. As far as they are concerned, they crucified him.
 - 2. But what we know that Allah raised 'Esau up despite their plots.
- d. Phase 3: How they responded to Muhammad (SAWS) (ayaat 7 & 8).
 - i. "Who can be more cruel/unjust than the person who invents falsehood and attributes it to Allah, though he is being called toward Islaam, and Allah will not guide such unjust people forcibly."
 - 1. Some people think that ayat #7 continues from ayat #6, but Israr Ahmad rejects this view.
 - a. "Islaam" is found in Qur'an.
 - b. Don't have the word "Islaam" in the Injeel. Therefore, this ayat must relate to Muhammad (SAWS).
 - 2. What are the lies invented about Allah (SWT):
 - a. Surat al-Baqara: "We are like sons to Allah and very beloved by Allah'. Allah responds, 'if that is so, why has he been punishing you so severely'
 - i. Punished at the hands of the Babylonians, Assyrians, Greeks, Romans, Germans, etc.
 - b. Surat al-Baqara, ayat #80: 'Fire of Hell cannot touch us except for a few days'. To which Allah (SWT) responds '(O Muhammad) ask them, have you taken a covenant with Allah (SWT) (do you have a promise from Allah (SWT))?'
 - i. Note this ayat is repeated again in another place in the Qur'an.
 - ii. Allah (SWT) directs them to their own books (Taurat) for evidence of this claim.
 - c. Surat Ali-'Imraan, #183: "Those who say, 'Verily, Allah has made it binding on us that we should not believe in any messenger unless he brings to us an offering which the fire (from heaven) shall devour'. Say, 'Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?'"
 - d. Surat al-xxx, #xx: "We are not going to be blamed if we do any wrong or injustice to the gentiles."
 - i. One of the most important aspects of the Jewish attitude.
 - ii. Promises made to Jews are binding upon Jews.
 - iii. But any promise made to a non-Jew is not binding on them.
 - iv. This is part of the Jewish creed in the Talmud.
 - 1. Taurah is no longer the basic book of the Jews. It is more of a historical document.
 - 2. The Talmud is the source of Jewish creed, attitude, behavior, deeds, relationships with humanity and each other.
 - 3. Can take usury from a gentile, but not from a Jew.
- ii. "Their intent/desire is to (they are bent upon) extinguishing the light of Allah (SWT) with their mouths, but Allah will complete His light although the unbelievers detest it".

1. Throughout the life of the Prophet (SAWS) at Medina, the Jews engaged in intrigue, instigating sedition, inviting enemies to attack, undermining authority, etc to try to destroy the Prophet (SAWS) and the emerging Muslim ummah.
2. Professor Montgomery Ward recognizes that the making of treaties with the Jews of Medina immediately after Hijra was among the greatest marks of statesmanship - so that the Jews could not openly come out against and fight against the Muslims. Yet, they still engaged in persistent efforts to undermine and destroy the Muslim community.
 - a. After Uhud when Bani Qaynuqah were kicked out.
 - b. Battle of Ahzaab - the Jews organized the alliance against the Muslims of Medina.
 - c. In secret, the Jews of Bani Nadtheer??? Plotted to rise up in rebellion against the Muslims at this very critical threat at the Battle of Ahzaab.
3. "Blow it out with their mouths": very meaningful.
 - a. The Jews were cowardly, and never wanted to engage the Muslims in open combat.
 - b. Surat al-Hashr, #xx: '(O Muslims) they will never come and fight you. They love this life'.
 - i. To sacrifice their lives for something noble is not possible for them.
 - ii. They have fallen to such lows, that they cannot do something so noble as to die for a bigger cause.
 - iii. May fight from behind the walls of the cities, but not in the open.
4. Allah will complete His Light.
 - a. Ayaat 8 and 9 of Surat as Saff
 - i. Recall ayat #9 is the central theme of this surah.
 - b. Ayaat #32 and 33 of Surat at-Taubat:
 - i. Ayat #33 is exactly the same as ayat #9 of Surat as Saff.
 - ii. Ayat #32 is the nearly the same as ayat #8 of Surat as-Saff.
 - c. Two things are mentioned in these pair ayaat:
 - i. Ayat #8: Noor will become complete.
 1. Noor is guidance - the Qur'an.
 2. Surat ash-Shura, ayat #52: 'And thus We sent to you (Oh Muhammad) Rooh of Our command. You knew not what is the Book, nor what is Faith. But We have made it (the Qur'an) a light wherewith We guide whosoever of Our slaves are indeed guiding to the straight path.'
 - a. Can't take to the right path without the light of the Qur'an.
 3. Surat at-Taghaboon, ayat # 8: 'So believe in Allah and His messenger and the light which He has sent down.'
 4. The light will be complete and it will never be able to be corrupted or destroyed.

5. 'We have sent down this light as a remembrance for humanity, and We are its protectors.'
 6. 'Today I have completed my favor upon you and ..."
 - a. Itmam of the ni'amat
 - b. Itmaam of the blessing of Allah.
 - c. Itmaam of the Noor of Allah
 - d. Itmaam of the Qur'an
 - e. Itmaam of the preservation of the Qur'an.
 - ii. Ayat #9: Deen will become dominant - already discussed this at length and in depth above.
7. Surat as-Saff, ayaat 8 & 9; Surat at-Taubat, ayaat 32 & 33: We have discussed the history of the former Muslim ummah as it relates to the how they treated the messengers of Allah (SWT) and how they grew in their hatred and bitterness towards the Deen of Allah. Now, we will extend the analysis to better understand the relationship between the Jews and the Muslim Ummah.
- a. Intense struggle to extinguish the light of Allah and wipe out Islaam from the surface of the earth.
 - i. Based on this history of the former Muslim ummah, they are the bitterest enemies of Islaam.
 - ii. This attitude of the Jews is continuing from the time of the Prophet (SAWS) until today.
 - iii. This struggle between these two ummahs will be intensified in the years ahead.
 - iv. The Prophet (SAWS) has prophesized about the events to come.
 - b. Historical events have 2 aspects:
 - i. Outer/Apparent Aspect: To humanity at large, the more important aspect is the outer aspect.
 1. History gives a very detailed account of the rise and fall of empires/civilizations.
 - ii. Inner/Hidden Aspect: In reality, the inner aspect is more important.
 1. Behind the rise and fall of empires, are divine principles - the sunnat Allah (SWT).
 2. They are revealed in the revelations, and the Prophets have been given foresight into these events. Even sometimes seers can see into the future.
 - a. But to common man, these principles are hidden.
 - c. According to the Qur'anic philosophy of history, last 3,500 years is the history of two ummahs: Bani Isra'eel and the Muslim ummah.
 - i. Qur'an does not identify any other ummah.
 - ii. Bani Isra'eel: For 2,000 years, this ummah occupied the responsibility as the representative of Allah (SWT) on earth.
 1. Ummah was founded on the basis of the Taurah:
 - a. No law was given before the Taurah.
 - b. Taurah was the first law given to humanity.
 - c. Taurah was the first **book** revealed to mankind.
 - i. This book contained law.
 - ii. Suhuf Ibraheem was not a book.
 - iii. With Nuh, Hood, Salih, Sho'ab, Loot (AS), the nations largely rejected their messengers - and their nations were wiped out.
 2. Continuous revelation of books, prophets.

- a. Chain of Prophethood began with two prophets (Musa and Haroon - AS).
 - b. Chain of Prophethood ended with two prophets (Yahya and 'Esau).
 - c. Chain of the Prophets (SAWS) never brook for 1,300 or 1,400 years.
 - i. Hadeeth: Prophet (SAWS) said that the affairs of Bani Isra'eel was always in the hands of the Prophets. As soon as one prophet died, another prophet took his place.
- 3. This ummah exists even today. But its role has changed.
- iii. Ummah of Muhammad (SAWS): 1,400 years the Muslim ummah was founded.
 - 1. Based on Revelation of Qur'an - final and complete guidance for mankind.
- d. Now the history of the past 1,400 years (since the creation of the Muslim ummah) and the future is related to the link between these two ummahs.
 - i. All the moral, legal, individual, collective, theological, etc. mistakes that the previous ummahs had can be found in this ummah.
 - 1. Hadeeth (Bukhari and Muslim): Prophet (SAWS) said: 'Oh Muslims, you will also follow the path/steps of those who came before you - hand to hand; arm to arm - so much so that if they entered the whole/burrow of a lizzard, you will also enter it.' The companion said, 'O Messenger of Allah, do you mean the Jews and the Christians?', to which the Prophet (SAWS) replied: 'Who else?'.
 - 2. Examples:
 - a. We think that we have a birthright to Jenna.
 - b. We take pride and comfort in thinking that we are the blessed ummah.
 - c. Only thing that we cannot do, is change the Qur'an itself. Allah (SWT) has preserved the text of the Qur'an.
 - d. However, we have managed to distort the interpretations of the Qur'an.
 - ii. At the historical level, the history of the Muslim Ummah parallels the events in the history of Bani Isra'eel.
 - 1. Hadeeth (Tirmidhi): 'Abdullah ibn 'Amr ib 'Aas reported that the Prophet (SAWS) said 'On my ummah also the same conditions will befall exactly which befell the former ummah of Bani Isra'eel - just as two shoes of a pair are similar to each other.'
 - a. Differences between two shoes:
 - i. Pair of shoes placed on the ground, there are some differences - i.e. the direction of the toes.
 - ii. Because there are difference in time and historical circumstances, there are apparent differences between the history of the ummah of Bani Isra'eel and the Muslim ummah.
 - b. Similarities between the two shoes:
 - i. But if you place the two soles together congruently, there is no difference.
 - ii. But, if you look deeply, you will find the same story is told.
 - 2. History of Bani Isra'eel:

- a. Allah (SWT) revealed a warning to Bani Isra'eel in the Taurah. Allah said that Bani Isra'eel will go astray twice and as a result terrible punishments will befall them.
- b. First section of Surah Bani Isra'eel (ayaat 4 - 7): Allah summarizes the 2000 year history of Bani Isra'eel.
 - i. Period 1: rise to power, strength, honor.
 1. 100 years of Talut, Da'ud, Sulaiman (AS).
 2. Powerful kingdom, superpower of the entire region - particularly during the reign of Sulaiman.
 - ii. Period 2: moral, religious, social, and political downfall climaxing in terrible destruction at the hands of enemies.
 1. When they became used to comforts, luxuries, worldly lusts and began to forget Allah, to deceive Allah, to disobey Allah, throwing back the book of Allah, then punishment came.
 2. Phase 1: Northern Jewish empire (10 tribes) wiped out by the Assyrians.
 3. Phase 2: Southern Jewish empire (2 remaining tribes) wiped out by Nebuchanezzar of Babylonia.
 - a. Destroyed the entire city of Jerusalem.
 - i. Killed 600,000 people
 - ii. Took another 600,000 people to Jerusalem.
 - iii. Note: 700 B.C. Jerusalem had a population of 1.2 million - entire city sacked.
 - b. Temple of Solomon (AS) razed to the ground.
 - c. The box which contained the stone plates upon which the Taurah was written was stolen and has never been found since.
 - d. Staff of Musa (AS) also lost.
 - iii. Period 3: revival, renewal of faith, and return to glory, strength, power, blessings.
 1. Uzair (AS) calls the Jews to repent. Jews repent and revival begins.
 2. Maccabee empire of the Jews covered larger territorial boundaries than the empire of Sulaiman (AS).
 3. Rebuilt the Temple of Sulaiman (AS).
 - iv. Period 4: again a moral, religious social and political downfall climaxing again in terrible destruction at the hands of enemies.
 1. Again, descended into decadence.
 2. Phase 1: Greek and Roman rule:
 - a. 300 B.C. Alexander the Great conquered Isra'eel.
 - b. Romans took over after the Greeks.

- c. Year 70 A.D. the temple was razed to the ground for the second time.
 - d. Temple remains razed to the ground until today.
 - e. 133,000 Jews killed by the Roman general Titus.
 - f. Jews were kicked out of Jerusalem and not allowed to return.
- 3. Phase 2: This begins the period of the diaspora.
 - a. During this diaspora, they were hated everywhere they went.
 - i. Though they managed to accumulate wealth, they could not gain respect or recognition.
 - ii. Could not govern their affairs in any way - no homeland.
 - b. Worst suffering at the hands of Hitler when 6 million Jews were killed.
- 3. History of the Muslim Ummah:
 - a. Period 1: Deen of Allah (SWT) established on earth in the Arabian peninsula by Muhammad (SAWS).
 - i. Muslim caliphate extended very rapidly to cover very large empire over the earth.
 - ii. Although Islaam began to decline after the khilafata rashida, Muslim power was not declining.
 - 1. Note: not speaking about Islaam, but about the history of the Muslim ummah.
 - 2. Arabs became powerful empire for 400 years advancing sciences, philosophy, knowledge, power, glory.
 - b. Period 2: First downfall.
 - i. Though Muslim power was growing in the second stage of period 2, the moral decay had set in - Islam was already declining.
 - ii. Phase 1: Crusades (parallels Assyrian assault on Northern Isra'eel).
 - 1. Sacked Jerusalem
 - 2. Massacred hundreds of thousands of Muslims.
 - 3. All cities of the Mediterranean coast conquered by the crusaders.
 - iii. Phase 2: second onslaught came from the Tartars (parallels the Babylonian assault on Jerusalem from the East - except that in this case, it came from farther East)
 - 1. Central Asia, Afghanistan, Persia, Iraq all sacked.
 - 2. 1258, last Caliph of the Abassid family was dragged out of his palace, wrapped in animal skin and trampled under the hooves of war horses.
 - 3. Millions of Muslims massacred.
 - c. Period 3: Renaissance.

- i. Difference is that the Renaissance did not appear from among the Arabs.
 - 1. Leadership of the Muslims was taken away from the Arabs and never returned to their hands since.
 - 2. Surah Muhammad, ayat #38: "... And if you turn away, He will exchange you for some other people and they will not be your likes."
 - 3. Allah gave the Arabs a very high position:
 - a. Muhammad (SAWS) was from among them.
 - b. Allah (SWT) revealed the final revelation to mankind in their language.
 - 4. But because they turned away from this mission, they were destroyed and leadership passed out of their hands.
 - ii. Instead, the tatars themselves - who had conquered and slaughtered the Muslims - were themselves conquered by Islaam.
 - 1. Turks then took the mantle of leadership over the Muslim ummah:
 - 2. Turkan Tehmuri in India
 - 3. Turkan Safawi in Iran
 - 4. Turkan Seljuki in Middle East.
 - 5. Turkan Osmani in Asia Minor and extending into much of Eastern Europe and all of North Africa.
- d. Period 4: second downfall.
 - i. As the second downfall of Bani Isra'eel came at the hands of the Greeks and Romans, the second downfall of the Muslim ummah came at the hands of the European colonial powers.
 - 1. British, French, Italians, Dutch.
 - 2. Climaxing in the eradication of all the Turkic empires.
- iii. Role of the Christian Ummah:
 - 1. Emergence of the Christian Ummah:
 - a. At the time of 'Esau (AS), the Christians were nothing more than a small community (sect) within the Jewish ummah.
 - b. As Paul's teachings began to gain ascendancy, the Christians denounced the law of the Musa (AS).
 - i. Take their identity solely on the basis of the person of 'Esau.
 - ii. If they don't accept the law of Musa (AS), they can't be part of Bani Isra'eel.
 - iii. Also, the message of Paul was spread to the gentile world, futher accelerating the break from Bani Isra'eel.
 - c. Further, because they rejected Islaam, they did not merge with the Muslim ummah (at least the majority of Christians did not).
 - d. Therefore, not a part of the former Muslim ummah and neither are they a part of the current Muslim ummah.

2. For the past 2000 years, the Christian ummah has been the instrument of punishment through which Allah (SWT) has been punishing both Bani Isra'eel and the Muslim ummah.
 - a. Jews under Holy Roman Empire, throughout European Middle Ages, and Most recently at the hands of Nazis and Russians.
 - b. Muslims at the hands of the Crusades and colonial powers.
- e. 20th Century:
 - i. Unique century in the history of mankind - no parallel century with such destruction, upheaval, turmoil, etc.
 1. Two great wars (WWI & WWII).
 - a. Countries devastated
 - b. Massive civilian and military casualties
 2. Two great empires vanished:
 - a. Ottoman Empire at the beginning of the century.
 - b. Soviet Empire at the end of the century.
 - ii. In the context of this discussion, however, this century is very significant.
 1. Both ummahs reached their lowest point of downfall during this century.
 - a. Jewish Low: Lowest point was under Nazi rule.
 - b. Muslim Low: After WWII when Ottoman Empire was defeated.
 - i. According to a historian, the great empire built by Omar the Great was torn into pieces by a British colonel - Lawrence.
 - ii. Even though it was the sick man of Europe, the elimination of the Ottoman empire would not have been possible without the Arab revolt.
 - iii. Hadeeth: Prophet (SAWS) said, 'A time will come, I fear, when the nations of the world will call people on you, just as a host preparing a feast invites people.' The sahaba were astonished and asked, 'Oh Messenger of Allah, will we be so few in number?' To which the Prophet (SAWS) replied 'No, you will be great in numbers. But a disease will appear and spread in you "wahn".' Then the Prophet (SAWS) was asked, 'what is this disease?' To which the Prophet (SAWS) replied 'Love of this world and fear of death. And this disease will spread from within and you will become easy prey for your enemies'.
 2. Both ummahs began their revival in this century.
 - a. Jewish Revival:
 - i. 1897: Zionist revival under Hertzl.
 - ii. 1917: Balfour declaration
 - iii. 1948: Creation of the state of Isra'eel.
 1. First war - Isra'eel got more territory.
 - iv. 1967: Six day war. Isra'eel expanded.
 - v. 1992: Madrid peace conference - fullest humiliation of the Arabs and Muslims.
 1. 500 year anniversary of the final defeat of the Muslims in Andalus.

2. Figuratively, the Arabs were forced to go to the graveyard of their ancestors and sign a humiliating peace treaty with the Isra'elis.
 3. This is equivalent to a Jewish treaty of Hudaiybiyah.
- b. Muslim Revival:
- i. All Muslims countries gained independence. At least not longer physically occupied, though they are still puppet regimes doing the bidding of the Western/Christian masters.
 - ii. Emergence of revivalist movements:
 1. In some countries, they have vanished -
 2. Indian subcontinent: Jama'at Islami (revolutionary jama'at) and Tableeghi jama'at (traditional/madthabi jama'at) in Indian subcontinent.
 3. Arab World: rise of Ikhwaan al-Muslimoon.
- f. Will be a clash between these two ummahs and this clash will decide the fate of this world.
- i. Currently the Jews are debating amongst themselves how to treat the Arab World.
 1. Secular Jews: Want to build economic empire in which the financial capital, natural resources, manpower, and other resources of the Arab world serve their financial interests.
 - a. More concerned with building a capitalist empire, as opposed to a political empire.
 - b. Not interested in reestablishing the kingdom of Greater Isra'eel.
 2. Practicing /Fundamentalist Jews: Becoming impatient for the coming of the Jewish Messiah who will rebuild the entire kingdom of Solomon/Greater Isra'eel - land between Nile River and the Euphrates.
 - ii. Appears to Israr Ahmad that both sides are agreed on one point. Jerusalem will be part of Isra'eel.
 1. Likely that very soon the Jews will demolish Masjid al-Aqsa and rebuild the Temple of Soloman.
 2. This will create tremendous reaction in the Arab world, particularly among the youth and the fundamentalists.
 - iii. Outbreak of War:
 1. Then they will probably be massacred firstly by their own puppet leaders, and then by the Christians and the Jews.
 2. The very big war prophesized by the Muhammad (SAWS) will take place. This will be the biggest war of human history.
 - a. Christian terminology: Armageddon.
 - b. Hadeeth terminology: albar hamat 'usro.
 - c. Bosnia & Gulf War are the beginning rumblings of this.
 3. Then, at one point, a Jew will appear who will claim to be the Messiah who will lead the Jews to creating Greater Isra'eel.
 4. Then from among the Arabs will appear the Mehdi who will lead the Muslims.
 - a. Shi'a Mehdi: 12th Imaam who has been in hiding for the past 1,200 years and will appear when the turmoil appears.

- b. Sunni Mehdi: when the turmoil reaches its zenith, a personality will emerge who will lead the Muslims against the Christians first and then among the Muslims.
 - i. Then 'Esau will appear and lead the army and defeat and slay the Messeh ad-Dajjal.
 - ii. System of caliphate will then be established.
- 5. Hadeeth:
 - a. (Ibn Hanbal): Prophet counted 5 historical periods from his time until the end of time:
 - i. Nabuwah will remain with you as long as Allah wants. When He desires, He will take it away.
 - ii. Then the khilafa 'ala manhaj an-Nabuwa. It will also continue for as long as Allah wants and then He will take it away.
 - iii. Then there will be a period of biting kingdom (mulkan 'aadan ~ cruel kingdom).
 - 1. Kingdom of the Muslim monarchs (Ummayyids, Abasids, Ottomans, Moghuls, etc.)
 - iv. Then there will be a period of mulkan jibriyan - kingship with slavery.
 - 1. This period is half ended. Direct rule of colonial powers has ended, but we are still under 'remote control'.
 - v. Then there will again be khilafah 'ala manhaj an nabuwa.
 - b. (Muslim): Prophet (SAWS) said: "Verily Allah folded the earth for me so that I saw all the east of the earth and the west of the earth. Take if from me, that the rule of my ummah will extend over the entire earth."
 - c. (Hanbal): Prophet (SAWS) said: "There will not remain even a single home or even a single tent on earth in which Islaam will not enter. Islaam will enter in one of two ways: either the owner of the home will accept Islaam and Islaam will enter his home honoring him also. Or if he rejects Islaam, he will have to accept the domination of Islaam (jizyah) and behave as small".
- 6. Then the ayat in Surat al-Anfaal 'that the Deen will become totally for Allah" will come to its full zenith of meaning.
 - a. Then the purpose of Muhammad (SAWS) will be accomplished fully.
 - b. During the time of the Prophet (SAWS) the Deen was established fully only in the Arabian peninsula. It has yet to be established fully globally. This is yet to come and it is this that the Hadeeth are referring to.
- iv. Final extermination of the Jews:
 - 1. Greater Isra'eel will become their graveyard.
 - 2. All the Jews will be gathered in Greater Isra'eel and they will then be slain there.
 - 3. Not before they inflict severe suffering among the Arabs:
 - a. It is the Arabs who are the biggest criminals in Islaam.
 - i. Muhammad was from among them.

- ii. Qur'an was revealed in their language.
 - iii. Then they turned away from Islaam.
 - iv. After independence, not a single Arab country has established Islaam.
 - b. Number 2 criminals are the Pakistanis.
 - i. Established a country in the name of Islaam.
 - ii. Never fulfilled the promise of establishing Islaam in Pakistan.
 - iii. After 50 years, Islaam has been fading more and more in the background.
- v. It appears that before the rise of Mehdi and the second coming of 'Esau, there will be an Islamic state established in the east.
 - 1. Hadeeth: "Armies will come from the east who will help Mehdi to establish the khalifate."
 - 2. Hadeeth (Tirmidhi): "From Khurasaan, black flags will emerge and they will advance and no power on earth will be able to turn them back until they will be fixed/erected in the area of yuru shalam???"
 - a. Khurasan includes Afghanistan, chunk of Turkistan, very small part of Iran, and small part of Pakistan.

Surat al-Jumu'ah:

Preliminary Points (tathakur):

1. Third lesson of Section IV.
2. Recall: Surat al-Jumu'ah and Surat as-Saff are a beautiful example of the pairing of Surah's in the Qur'an.
 - a. Most of the surahs are in pairs. Very few exceptions.
 - i. Surat adh-Dhariyaat, ayaat #49: General rule of creation is that Allah (SWT) creates things in pairs.
 - ii. Appears that this rule is so final and binding, that most of the surahs of the Qur'an are in pairs.
 - iii. Qualities of Pairs:
 1. Should have at least one thing that is common between them.
 2. At least some of the differences should be complementary.
 - a. i.e. male and female animals. Propagation is served by the sexual differences - both compliment each other.
 - b. Comparison of Surat as-Saff and Surat al-Jumu'ah:
 - i. Ayat #1:
 1. Both surahs begin with tasbeeh.
 - a. Surat as-Saff: tasbeeh is in the past tense
 - b. Surat al-Jumu'ah: tasbeeh is in the present and future tense.
 - c. Therefore, entire time frame (past, present and future) is covered using these two words in the beginning of each surah.
 2. Main themes:
 - a. Ayat #9: Main purpose of Muhammad (SAWS)
 - i. And then subsequent call to form a party to accomplish this mission.
 - ii. Note language: "He is the one who has sent (arsala)..."
 - iii. Describes purpose: "lee..."
 - b. Ayat #2: Basic methodology to achieve the purpose.
 - i. And then description of how to purify the people who constitute the revolutionary party.
 - ii. Language: "He is the one who as sent (batha)..."
 - iii. Describes what he (Muhammad ~ SAWS) does.
 3. Discussion of the Jews:
 - a. Surat as-Saff: how they treated the Messengers of Allah.
 - b. Surat al-Jumu'ah: how they treated the Book of Allah.
 - c. Both are mentioned as a warning to the Muslims - that we don't make the same mistakes.
 4. In the second section of both surahs, Allah addresses the believers and gives them a command.
3. Most important point:
 - a. Surat as-Saff relates to the terminal phases of the revolutionary struggle of Muhammad (SAWS).
 - i. Terminal phases of all revolutions are the same.
 - ii. Every revolution requires a party.
 - iii. This party must then challenge the system.
 1. First manifestation of challenge is passive confrontation.

2. Then challenge becomes an active confrontation and may culminate in armed conflict.
- iv. Surat as-Saff: how the party was formed (ayat #14).
- v. Call to the party: ayaat 10-13.
- vi. Highest spiritual level for Muslim is to wage war for the cause of Allah (SWT) - ayaat #4.
- b. Surat al-Jumu'ah: Deals with how to call and train the people who will engage in this revolutionary struggle.
 - i. Central theme of the surah is ayat #2:
 1. For every revolution, must first transform individuals.
 - a. This is the basic, fundamental building block of revolutionary change.
 - b. Convinced about the truth of the alternative system.
 - c. Willing to sacrifice everything to transform the system.
 - d. This is the subject of Surat al-Jumu'ah.
 2. Second stage is to transform the system.
 - a. Depends on successful transformation in stage 1.
 - b. Relies on channeling the energies of the people into constructive change in society.
 - c. This is the subject of Surat as-Saff.
 - ii. Islamically, the only medium of transforming individuals is the Qur'an. Everything can be transformed through the Qur'an.
 1. Qur'an attracts the good-natured and well-intentioned people.
 - a. I.e. Luqmaan.
 - b. People whose fitra/nature has not been perverted and corrupted.
 - c. But they don't have the guidance to lead them to the right path.
 - d. They are attached to the Qur'an.
 2. Qur'an intensifies and magnifies their Imaan. Hammers in Imaan.
 3. Qur'an purifies the thinking of the individuals. Ideological purification.
 - a. Individuals get affected by the society.
 - b. I.e. went through school system, etc. that can implant wrong ideas/thoughts.
 4. Qur'an purifies the souls.
 - a. Makes the intentions sincere and correct - to devote yourself for the pleasure of Allah.
 5. Qur'an makes people firm on Tawheed.
 - a. Tawheed is the basis of the revolutionary ideology of Muhammad (SAWS).
 - b. 3 corollaries of Tawheed:
 - i. Sovereignty belongs to Allah alone.
 1. Total negation of human sovereignty - either of individuals, groups, or people at large.
 - ii. Allah belongs to Allah.
 1. What we have is a sacred trust (amana) from Allah (SWT).
 2. Man is only the custodian. We can use these things only according to His permission, according to His laws.

- iii. All human beings are equal by birth. All created by the same Creator.
 - 6. Qur'an emphasizes akheera.
 - a. Gives people conviction that the real life is the hereafter.
 - b. Generates tremendous taqwa.
 - c. But is also a tremendous motivation for people to spend everything for the cause of Allah. Whatever is spent in His cause, is actually being deposited/credited with Allah and will be rewarded beyond imagination in the real life to come.
 - 7. Now, such a person is a revolutionary person in the true sense of the word. He craves to sacrifice everything for the cause of Allah and to make Allah supreme. Thus, the Qur'an yields the revolutionary personality.
- 4. Importance of the methodology of the Prophet (SAWS) - the central theme of this surah.
 - a. Recall that the purpose of Muhammad (SAWS) - ayat #9 in Surat as-Saff - is repeated 3 times in the Qur'an.
 - b. The methodology of the Prophet (SAWS) - ayat #4 of Surat al-Jumu'ah - is repeated 4 times in the Qur'an.
 - i. Demonstrates the importance of following the correct methodology.
 - 1. Can have very sincere intentions, but if you are not following the correct methodology, you will not get the right results.
 - 2. Example of a farmer:
 - a. If you sow your seeds in fertile soil, the harvest will be bountiful.
 - b. However, if you sow your seeds in rocky terrain, then despite all of your hard work, you may not see the benefits of your effort.
 - ii. Four stages:
 - 1. Recite Qur'an
 - 2. Purify them
 - 3. Teaching the Book
 - 4. Teaching the Hikmah
 - iii. Other locations in the Qur'an:
 - 1. Surat al-Baqara, ayat #xxx (15th section): Ibraheem and Isma'eel (AS) pray to Allah asking for a messenger who will do these things.
 - a. Same four actions, but the order was different.
 - i. Recite Your ayaat.
 - ii. Teach them the Book
 - iii. Teach them the Hikmah
 - iv. Purify them.
 - 2. Surat al-Baqara, ayat #xxx (18th section): Allah (SWT) is telling Qur'aish that Muhammad is the answer to the du'a of Ibraheem and Isma'eel (AS).
 - a. Order is identical to Surat al-Jumu'ah.
 - 3. Surat Aal 'Imraan, ayaat #xxx: same sequence as Surat al-Jumu'ah.
 - iv. Wisdom in the sequence of these four actions:
 - 1. Note: In 3 places the sequence is exactly the same.
 - a. In all of these places, Allah is the one who speaks.
 - b. In the 1 place where the sequence is different, it is the du'a of Ibraheem and Isma'eel - Allah is relating their words in the Qur'an.
 - c. Allah (SWT) improves upon the appropriate sequencing.
 - i. Ibraheem and Isma'eel were not wrong - purification of the souls can be the final result.

- ii. But Allah (SWT) improves upon this to give the correct sequence.
- 2. Before teaching the Qur'an, must purify the souls/intentions.
 - a. Before understanding the knowledge of the Qur'an, one should have the correct intentions.
 - b. If one does not have the correct intentions, then they may get the knowledge, but it will not be of benefit to you.
- c. Terminology used:
 - i. Why does Allah repeat the terms four times?
 - 1. Allah (SWT) always uses words for a reason.
 - 2. The consistency of the terminology serves to focus the attention of the readers to the importance of this methodology.
 - ii. Tilawatul ayaat Allah: Reciting the ayaat of Allah (SWT) - the revelation.
 - 1. First step is the call people to Allah.
 - 2. Methodology for calling people to Allah - through Qur'an:
 - a. Specifically referring to Qur'an - revelation (recite to them ...).
 - i. Physical world of creation is also ayaat Allah.
 - ii. Surat Aal 'Imraan, ayaat 190-191.
 - iii. Sign of His omnipotence, all-pervasive power.
 - iv. But this is not the specific reference in this ayat.
 - b. Basis of calling people to faith.
 - i. Call to believing in Allah and all His attributes.
 - ii. Human fitra to be muslim.
 - iii. Love for Allah and knowledge of Allah are in our hearts (From the ruh that Allah blew into us).
 - iv. But this love and awareness is dormant.
 - v. Revelation, in this case - reciting the ayaat of the Qur'an, can trigger the activation of Imaan and awaken the consciousness of Allah.
 - c. Evidence from the Qur'an:
 - i. Two terms for the Messengers of Allah:
 - 1. Natheer - warning
 - 2. Basheer - bearer of glad tidings.
 - ii. Order from Allah (SWT) to Muhammad (SAWS):
 - 1. Do tantheer and tabsheer through Qur'an.
 - 2. Surah Bani Isra'eel, ayaat #9 & 10:
 - a. "Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness - that they shall have a great reward."
 - b. "And that those who believe not in the Hereafter, for them We have prepared a painful torment".
 - 3. Surat al-Kahf, ayaat #1 and 2:
 - a. "All praises and thanks are to Allah, Who has sent down to His slave the Book and has not placed therein any crookedness."

- b. "Straight to give warning of a severe punishment from Him, and to give glad tidings to the believers - who do righteous deeds, that they shall have a fair reward."
 - 4. Surah Maryam, ayaat #97: Most profound ayat regarding the tantheer and tabsheer functions of the Qur'an.
 - a. "So We have made this easy on your tongue (or in your own language) only that you may give glad tidings to the Mutaqeen and warn with it those quarrelsome people"
 - 5. Surat al-An'aam, ayat #19:
 - a. "... this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach...."
 - 6. Surat al-Ma'ida, ayat # xx:
 - a. "Oh you Messenger (SAWS) convey whatever has been revealed to you (Qur'an)."
 - iii. Therefore, it is the Qur'an which must be communicated.
 - d. Hadeeth:
 - i. Bukhari: Prophet (SAWS) said: "convey on my behalf even if you only know 1 ayat".
 - 3. Therefore, don't spread your own philosophies, own books, etc. Should convey through the Qur'an - the Qur'an will attract the uncorrupted people.
- iii. Tarbiyah:
 - 1. Tazkiyah - purification of the souls of the individuals.
 - a. Very sad that Muslims have turned away from the Qur'an as a means of purification.
 - b. Muslims have limited the use of the Qur'an to just getting thawab by reading it.
 - c. Qur'anic evidence:
 - i. Surat Yunus: "Oh mankind, in the form of the Qur'an has come the sermon and the treatment/medicine for all your diseases of the heart".
 - 1. Diseases of the heart:
 - a. Love of this world
 - b. Love for fame
 - c. Love for wealth
 - d. Lust
 - 2. Most of humanity suffers from these diseases.
 - ii. Surah Bani Isra'eel, ayat #xxx: '... this is the cure (shafa'at) for all of your internal diseases...'
 - 2. Ta'limul kitaab - teaching the law.
 - a. In Qur'anic terminology, kitaab refers to law - Whenever something has been made mandatory upon Muslims, Allah uses the word kitab.
 - i. Kutiba 'alaikum as siyaam
 - ii. Kutiba 'alaikum al qitaal

- iii. Kutiba 'alaikum wasiyah - imperative to have a will.
 - 1. This ayat was abrogated when Allah (SWT) specified the terms of the will.
 - 2. Now, one can write a will for up to 1/3 of wealth. The remaining 2/3 is apportioned to family members in specific amounts.
 - iv. Surat al-Baqara, ayat #235: the completion of the mandatory 'idda period is referred to as "...hata yablughu al-kitaab ajalahu..." (until the term prescribed is fulfilled).
 - v. Surat an-Nisa'a, ayat 103: "... Verily the Salat is upon believers enjoined (kitabani) at fixed hours."
 - 3. Ta'limul Hikmah - imparting wisdom.
 - a. One opinion is that hikmah refers to knowledge of hadeeth and sunnah.
 - i. Imaam Shafi' is among those who argue in favor of this.
 - b. Other opinion that hikmah also refers to Qur'an.
 - i. Israr Ahmad agrees with this opinion.
 - ii. Surah Bani Isra'eel, end of section 4: "All these things are from among the hikmah that Allah has revealed (Qur'an) to you.
 - c. Two parts to Wisdom:
 - i. Philosophical wisdom - concerns Imaan: metaphysics, psychology, sociology, etc.
 - ii. Practical wisdom - concerns the understanding for why Allah (SWT) has made things haram. What is the wisdom behind the commandments of Allah (SWT).
 - d. Those who understand this wisdom, will be prepared to make ijtihad.
 - i. After the death of Muhammad (SAWS), we have had to guide ourselves.
 - ii. Two eyes to lead us through the changing times:
 - 1. One eye is the Qur'an.
 - 2. One eye is the sunnah of the Messenger.
 - d. All four of these stages/processes revolve around the Qur'an.
 - i. Tilawatul Ayaat Allah: refers to that portion of the Qur'an which deals with Imaan.
 - ii. Tazkiyah: refers to that portion of the Qur'an which deals with basic morality.
 - iii. Ta'leem ul-Kitaab: refers to that portion of the Qur'an which elucidates the do's and don'ts.
 - iv. Ta'leem ul-Hikmah: that portion of the Qur'an which contains the highest wisdom.
 - e. Logical Sequence: If you want to change a person Islamically, need to examine what he believes in - does he believe in God, in Hereafter, in institution of wahi. If there is something lacking on that, then you must first call him to faith.
 - i. Can't ask him to go and pray while he has a deficiency in his understanding.
 - ii. Major problem with parents and children today - the parents don't realize that the belief has been washed away by education. Saying that it is in the Qur'an doesn't mean anything to the child.
 - iii. Wherever the faith is lacking, must correct it.

- iv. When the thinking changes, the actions will then change. Therefore, the first step is the need to change his world view.
 1. If the thought has been purified, then he will try to purify his soul and his actions (Islamic behavior) will follow.
 2. Then they will be willing to implement whatever Allah ordains.
 3. Rather, they will of their own initiative inquire as what is hallal and haram.
- v. Meccī Surahs:
 1. Emphasize Imaan and Morality.
 2. Stages 1 and 2: Tilawatul ayaat and tazkiyah.
 3. These stages were hammered in their hearts.
 4. In the entire Meccī Qur'an, there are no legal injunctions (except the salat, but that was at the very end of the Meccī period).
- vi. Medīni surahs:
 1. Legal revelation begins.
 2. Fundamental do's and don'ts.

Tafseer:

1. Ayat #1: 'Everything that is in the Heavens and in the earth glorifies Allah, The King, The Holy, The All-Mighty, The All-Wise'.
 - a. Tasbeeh to Allah (SWT) has been discussed this many times
 - i. Surat at-Taghaboon
 - ii. Surat as-Saff
 - b. 4 names of Allah (SWT) appear at the end of this ayat.
 - i. Note: very common for ayaat of the Qur'an to end with the names or attributes of Allah (SWT).
 1. Usually these ayaat are with 2 names/attributes.
 - a. Very little difference between names and attributes of Allah (SWT).
 - i. If definite article "Al" then it becomes a name (Al-'Aleemu; Al-Qadeeru)
 - ii. If without "Al" and has tanween, then it is an adjective – attribute of Allah (SWT) ('Aleemun; Qadeerun).
 2. In this case, there are 4 names at the end of this ayat.
 3. Only in this collection of 10 Medīni Surahs are there two places with collections of 4 names/attributes and 1 place with collection of 8 names/attributes.
 - a. 4 in Surat al-Hadeed, ayat # 3.
 - b. 4 in Surat al-Jumu'ah, ayat #1.
 - c. Surat al-Hashr, ayat # 23.
 - i. Actually, if you include "Allah", there are 9 names/attributes of Allah mentioned in this ayat.
 - d. Note: this further emphasizes the importance of these 10 Medīni Surahs – especially for the Muslim ummah.
 - ii. These 4 names of Allah (SWT) are logically connected to the four basic terms used to describe the basic methodology of Muhammad (SAWS) specified in ayat # 2.
 1. Al-Malik – The King, The Supreme Sovereign.
 - a. Connection with "yatloo 'alaihim ayaatihi".

- b. Proclaim the royal proclamations, announcements coming from the King.
 - c. Muhammad (SAWS) is reciting the proclamations, announcements coming from the Supreme Sovereign.
 - 2. Al-Qudoos – The Holy,
 - a. Difficult to find appropriate words in the English language to convey the meaning of qudoos.
 - b. Connection with “yuzakihim”.
 - c. To make you also holy, to free you from the ills of the spirit.
 - 3. Al-‘Azeez – The All-Powerful – All Authority belongs to Him.
 - a. Here too, it is difficult to capture the full meaning of al-‘Azeez in the English language.
 - b. Connection with ‘yu’alihinul kitaab’.
 - c. All power, all authority belong to Allah (SWT) – therefore He alone is empowered and authorized to give law – prohibit anything and make things mandatory.
 - 4. Al-Hakeem – the Wise.
 - a. Connection with teaching the ‘Hikmah’.
- 2. Ayat #2: "It is He Who sent among the unlettered people a Messenger from among themselves, reciting to them His ayaat, purifying them, and teaching them Al-Kitaab and Al-Hikmah. And verily, they had been before in manifest error."
 - a. "It is He" → Al-Malik; Al-Qudoos; Al-'Azeez; Al-Hakeem. Emphasizing the characteristics of Allah.
 - b. Raised among the unlettered people a Messenger from among themselves:
 - i. Not language parallels:
 - 1. Note corresponding ayat #9 in Surat as-Saff - "Arsala" -- sent.
 - 2. Ba'tha - to raise; raise from among the umiyeen a Messenger from among themselves.
 - 3. Nabuwa comes from naba' - something very far off. Therefore, nabuwa connotes the meaning of raising a person to a higher level.
 - a. Ba'tha also means to raise someone.
 - ii. Muhammad (SAWS) was one of the Arabs - one of their own people. Not a stranger. Muhammad (SAWS) was not from a far land, was not foreign to them.
 - c. Ummyeen:
 - i. One opinion - refers to Mecca:
 - 1. Um ul-tura:
 - a. (appears in Surat as-Shura in reference to Mecca):
 - b. central city/town of a civilization/nation which is the center of the city - seat of power/authority.
 - 2. Just as Muhammad (SAWS) was sent to Mecca. Therefore, this opinion holds that Allah is referring to the people of Mecca.
 - ii. Consensus of the mufasireen: ummyeen refers to the unlettered people.
 - 1. Qura'nic references:
 - a. Ayat #78 & 79 of Surat al-Baqara: Bani Isra'eel comprises two types of people:
 - i. The common folk who are illiterate and don't know the book - follow their wishful thinking (that because we are the chosen people, Jenna is our birth rite).
 - ii. The scholars who wrote the book with their own hands.

- iii. Similarly we Muslims have a similar position.
 1. Only about 200-300 million Arabs who can understand the Qur'an.
 2. About 1 billion Muslims who don't know Arabic and therefore don't know the book.
 - a. Don't bother to learn the book, because we think that it is our birth rite.
 - b. Surat Aal-'Imraan, ayat #20: 'Ask (O Muhammad - SAWS) both these groups, the people who have the book and the people without the book (ummiyeen), do you accept Islaam?'
 - i. In this case, ummiyeen is used to in distinction from those who have a book.
 - c. Surat Aal-'Imraan, ayat #75: 'That is a wrong notion of the Jews that they would not be held accountable for their dishonesty towards the gentiles'.
 - i. Thought that they could treat the gentiles in any way and would not be held responsible for it.
 - ii. In this case, ummiyeen is referring to the gentiles.
2. From these meanings, we can derive that the ummiyeen is referring to the Arabs who:
 - a. Were unlettered - because very few of them knew how to read and write.
 - b. They had no book - progeny of Ibraheem through Isma'eel (AS).
 - i. Though Isma'eel (AS) was a Prophet, there were 3000 intervening years wherein the chain of anbiya' was through the progeny of Ishaq (AS).
 - ii. Question: what about the people of 'Ad and Thamood?
- iii. "Minhum": Allah (SWT) has favored the Arabs and given them a great distinction that no one else has.
 1. Nucleus of this ummah is made up of Arabs - because:
 - a. Muhammad (SAWS) was among them.
 - b. The Qur'an was sent in their language.
 - c. Arabs have been favored with this distinction, but this distinction makes them more responsible.
 - i. If they fail to live up to their responsibility, their punishment will be more.
 2. Then came the Persians, Romans, Indians, Turks, etc. They revolve around the Arab core.
- iv. Surat al-'Araaf, #157: 'Those who follow that unlettered nabiyy'
 1. Here the word umiyeen is an adjective referring to the nabiyy.
 2. Not only was the nation umiyeen, but Muhammad (SAWS) himself was ummiyeen.
 3. We discussed this in Surat as-Saff, where Muhammad (SAWS) was prophesized by 'Esau.
 4. Also, in the taurah, Allah (SWT) tells Musa in the Book of Deuteronomy, chapter 18, verse 18: "I shall raise for them from among their bretheren a messenger like you and I shall put in his mouth my words and he will convey it to the people."
 - a. The brehteren of Bani-Isra'eel are Bani-Isma'eel.

- b. 555 ayaat of 6,600 ayaat of the Qur'an are about Musa (AS) (1 out of 11).
 - c. Muhammad (SAWS) is the closest prophet to Musa (AS).
 - d. To Musa (AS), the Torah was given in written form. To Muhammad, SAWS, the revelation came to Muhammad's (SAWS) heart and came out of his mouth - reciting the ayaat.
 - 5. Surat al-'Araf, ayat #158: 'O mankind, I am sent to all of you as the Messenger'. Later in the ayat, ummiyee is used to refer to Muhammad (SAWS).
 - d. 'reciting to them His ayaat, purifying them, and teaching them Al-Qur'an and Al-Hikmah.' We have already discussed this in detail above.
 - e. 'And verily, they had been before in manifest error.'
 - i. Before the coming of Muhammad (SAWS), they were in clear ignorance.
 - ii. No guidance, no book, no law.
 - iii. Through the Qur'an, Muhammad (SAWS) brought Imaan.
- 3. Ayat # 3: 'And others from among them who have not yet joined them. And He is the All-Mighty, the All-Wise'.
 - a. Muhammad (SAWS) was not only sent to the ummiyeen.
 - i. Primarily sent to the ummiyeen.
 - ii. The "wow" in this case is adding to the ummiyeen.
 - iii. Secondly, sent to non-Arabs - rest of humanity; specifically to the non-Arabs who entered into Islaam.
 - b. 5 places in the Qur'an it is mentioned that Muhammad (SAWS) was primarily sent for the Arabs but secondarily sent to the rest of humanity.
 - i. x1
 - ii. x2
 - iii. x3
 - iv. x4
 - v. x5
 - c. 1st six ayaat of Surat at-Taubat - Allah (SWT) ordered Muhammad (SAWS) to proclaim that all of Arabia must submit to Islaam or face war. Only given 4 months notice.
 - i. This revelation came on the 9th year during Hajj.
 - ii. Sent 'Ali to proclaim these ayaat during Hajj.
 - iii. No third option - either accept Islaam or leave the Arabian peninsula.
 - iv. All accepted Islaam.
 - v. Note: Muhammad (SAWS) did not perform Hajj immediately after the conquest of Mecca - neither in the 8th year nor in the 9th year.
 - 1. Muhammad (SAWS) was engaged in the process of completing the Deen and finishing its establishment in Arabia.
 - 2. The work to establish the Deen of Allah was more important.
 - 3. Expedition to tabuk, etc.
 - 4. Continued to mop up all resistance in Arabia after the conquest of Mecca.
 - d. For the rest of humanity, there is the third alternative - jiziyah.
 - i. Accept Islaam - complete equality.
 - ii. Accept Jizyah
 - 1. Accept the superiority of the Islamic state.
 - 2. Guaranteed complete religious freedom.
 - iii. War.
 - e. Why this difference between the Arabs of the peninsula and the rest of humanity.

- i. To the people of the Arabian peninsula, Muhammad (SAWS) personally delivered the message to them and performed all of the functions of a Messenger of Allah (conveying ayaat, purifying them, teaching them the book, teaching wisdom).
 1. Therefore, there was no excuse for them.
 2. Revolutionary process was completed during the life of Muhammad (SAWS) in the Arabian peninsula.
 3. Just as the people of Nuh, Salih, Hood, etc. had to accept the revelation or they were destroyed.
- ii. To the rest of humanity, the message was delivered through the followers of Muhammad (SAWS).
 1. In this case, they have the option of becoming dhimmies - protected ones.
 - a. Dhimmah - means responsibility.
 - b. Islamic state takes responsibility of protecting them and guaranteeing their religious freedom and personal laws.
 2. They can keep their personal laws and beliefs, but the civil law was that of Islaam.
 3. Muhammad (SAWS) himself initiated the exporting of the revolution to the non-Arabs:
 - a. Invited Kings (Roman, Persian, Yemen, Habashi, Egypt, etc.) to join Islaam.
 - b. Sent army to battle of Mu'ta.
 - c. Sent army on journey of Tabook.
 - i. There made treaties with jizyah to the bordering tribes.
- iii. Therefore, the primary target of the message of Muhammad (SAWS) was to the Arabs and secondarily to mankind at large.
 1. Hadeeth: (Bukhari and Muslim). Abu Hurairah reports that 'we were sitting with the Prophet (SAWS) when Surat al-Jumu'ah was revealed. Then he recited it to us. After he recited it to us, one from among us asked 'who are the people meant by the "akhereen"'. The Prophet (SAWS) did not reply. So the question was asked three times. Salman al-Farsi was with us. The Prophet (SAWS) placed his hand on Salman and then said, 'I swear by Him who owns my life (in whose control is my life) that if Imaan was on any star, some person from his people (meaning the Persians), would go there and get it.'
 2. The first to enter into Islaam after the Arabs was the Persians.
 - a. Syria was inhabited by Arabs (though under the control of the Romans).
 - b. Iraq was inhabited by Arabs (though under the control of the Persians).
- f. "minhum": from among them.
 - i. Because potentially they are Muslims.
 - ii. And in the knowledge of Allah (SWT), some of them came to become a part of this ummah.
 1. In fact, today, probably over 75% of the Muslim ummah is made up of non-Arabs.
 - iii. The nucleus of this ummah is the Arabs (the ummiyeen).
 1. More responsibility is placed on their soldiers.
 2. More severe punishment if they fail to live up to their responsibility.

- a. Dr. Israr Ahmad expects major holocaust of the Arabs.
 - b. The great war that will take place near the return of 'Esau.
 - c. Believes that Masjid al-Aqsa will be demolished shortly.
 - d. This is the Ka'ba to the Jews. They will never let it remain in Muslim hands.
 - iv. The non-Arabs make up the electrons orbiting the nucleus.
 - g. Allah is the All-Mighty and the All-Wise.
 - i. Allah (SWT) is all-powerful and has the authority to chose His final messenger from whomever He likes.
 - 1. Allah (SWT) chose the ummiyyeen to be the people from whom He raised the final messenger.
 - 2. The Jews were very disappointed by this. They recognized Muhammad (SAWS) as the final messenger but they were jealous that for over 2000 years the prophets had come to Bani Isra'eel, but now the final messenger came from among the Arabs.
 - 3. Qur'an says that they (the Jews) recognize Muhammad (SAWS) just as they recognize their own sons.
 - 4. Felt degraded that the messenger was not from among them.
 - 5. It is Allah's (SWT) decision.
 - ii. Allah (SWT) is All-Wise.
 - 1. Wisdom in selecting the Arabian peninsula.
 - a. Arabian peninsula was the meeting place of the 3 known continents of the known world (Asia, Europe, Afria).
 - b. No superpower in direct control over Arabian peninsula.
 - i. Romans in the northwest.
 - ii. Persians in the notheast.
 - iii. Permitted enough breathing space for the revelation to take place.
 - iv. Didn't have to face standing armies of over 100,000.
 - 2. Wisdom in selecting Muhammad (SAWS) with the appropriate characteristics to deliver the message to all of humanity.
4. Ayat #4: 'That is the grace (fadhl) of Allah, which He bestows on whom He wills. And Allah is the owner of the All-Mighty Grace (fadhl).'
 - a. Fadhl – appears in the Qur'an opposite to ajr.
 - i. Ajr is the reward on the basis of some action.
 - ii. Fadhl – by the bounty, grace of Allah. Not as a reward for anything, but as a blessing.
 - b. The fadhl of Allah is the greatest to Muhammad (SAWS).
 - i. Surah Bani Isra'eel – 'Oh Muhammad, Allah's fadhl on you is the great.'
 - ii. Allah will give Muhammad (SAWS) that place which is praiseworthy.
 - c. Then among the people, the greatest blessing is on the Arabs:
 - i. From among them, Allah (SWT) raised the greatest messenger.
 - ii. Allah sent His final revelation in their language.
 - d. Then among the non-Arab Muslims are given the blessing of following the greatest messenger.
 - i. This grace and bounty of the 'akheerena minhum' is on all Muslims.
5. Ayat #5: 'The likeness of those who were entrusted with (given the responsibility of the) Taurah, but who subsequently failed in in those (obligations/responsibilities), is as the likeness of

a donkey which carries huge burdens of books. Wicked/wretched is the example of people who deny (or falsifies) the ayaat of Allah. And Allah guides not the people who are dhalimoon.'

a. Allah (SWT) presents the example of Bani-Isra'eel as a warning to the Muslims not to ignore His revelation.

i. Recall, in Surat as-Saff, Allah (SWT) describes how the Jews treated their Prophets.

ii. Here in Surat al-Jumu'a, continues along the same theme. Here, however, the emphasis is on how Bani-Isra'eel treated the revelations – the books.

b. Hml:

i. Hamal vs Himil:

1. Hamal – used in the Qur'an as a load or burden, that is hidden/inside. I.e. the burden of a pregnant woman.

2. Himil – used as a load or burden that is evident/outside. I.e. camel load (appears in Surah Yusuf).

ii. 'mathala latheena humiloo at-Taurah' - "the example of those who were made to carry the Taurah".

1. Although it was a great blessing/bounty to Bani-Isra'eel, it was a tremendous responsibility.

2. last section of Surat al-Hajj – 'Huwa ajtabakum' – Allah has selected you (in reference to the Muslims). In the same way, Allah (SWT) has blessed Bani-Isra'eel.

3. The greater the bounty, the greater the responsibility.

4. Allah (SWT) told Muhammad (SAWS) – 'Oh Muhammad, very soon we are going to send down to you a very heavy responsibility'.

5. To whomsoever Allah (SWT) sends down the revelation (to the Prophet, his followers, His people, etc) is responsible for:

a. Acting according to the book.

i. Held responsible to act according to the book.

ii. Those to whom it was not sent can plead ignorance.

iii. But to those to whom it was sent, must act according to it.

b. Must convey the book to the people.

i. Surat Aal-'Imraan, ayat #187: 'And remember when Allah took a covenant from those who were given the Book to make it known and clear to **mankind**, and not to hide it, but they threw it away behind their backs and purchased with it a miserable gain. And indeed worst is that which they bought.'

ii. Surat al-Maida: 'Oh Messenger, convey everything which has been conveyed to you by your Lord. And if you do not do it, then you will not have done your duty.'

1. Muhammad (SAWS) couldn't hide those ayaat which were critical and reproaching of him.

2. First responsibility is on the messenger to convey.

iii. Surat Bani-Isra'eel: people were trying to pressure Muhammad (SAWS) to change the Qur'an. Allah (SWT) says that had we not made his feet firm, there was some possibility that he might have inclined towards them. Had Muhammad (SAWS) done that, Allah (SWT) would have punished him double.

- iv. Similarly, we the ummah of Muhammad (SAWS) are responsible to do the same.
 - 1. Final sermon, Muhammad (SAWS) asked whether he has conveyed the message. The congregation replied in unison that they testified that Muhammad (SAWS) completely conveyed the message. Then The Prophet (SAWS) asked Allah (SWT) to witness that they testify that he has conveyed the message. Muhammad (SAWS) then told the audience that the burden has not been transferred off of his shoulders and on to those present to convey this message.
- v. Bani Isra'eel did not have the responsibility to invite the whole of mankind.
 - 1. Musa (AS) was sent to Bani Isra'eel.
 - 2. 'Isau (AS) was sent to Bani Isra'eel.
 - 3. Muhammad (SAWS) was sent to all of humanity.
 - a. If he had not conveyed the message, he would have been responsible for failing to deliver the message to all of humanity.
 - b. Similarly, if we don't fulfill our responsibility and convey the message, then we too will be held responsible for not conveying the message to all of humanity.
 - c. If we convey the message, then the responsibility is on their soldiers.
- iii. The similitude is that of a donkey which is carrying a load of books on its back.
 - 1. No matter how important the material in the books, it will have no benefit to the donkey.
 - 2. Ignorant of the tremendous wealth in the book.
- iv. 'Wretched is the example of those who falsify the books'.
 - 1. Can falsify in two ways:
 - a. To say with your tongue that this is false, this is a lie. To deny the truth. Open, clear denial.
 - i. People accused Muhammad (SAWS) of composing the Qur'an himself.
 - ii. Others accused him of deceiving the people by having a knowledgeable slave in his household, and taking the dictation from that person and then claiming that it is revelation from Allah.
 - b. Through your deeds. Can say that you believe that this is the word of Allah (SWT) with your tongue, but your actions belie you.
 - i. Your attitude, behavior, actions must testify.
 - ii. Prophet (SAWS) said, 'whosoever takes for himself as permissible that which has been forbidden by the Qur'an, he doesn't have any belief in the Qur'an.'
 - 1. Either you don't believe in Allah or you don't believe that this is the word of Allah.

2. Like what we saw in Surat as-Saff, 'ya ayuhal latheena amanu, lima taquloona ma la tafa'loon'.
- v. 'Allah does not (forcibly) guide the people who are evil-doers.'
- c. Why does this ayat appear in this surah?
 - i. Recall, this collection of 10 surahs is addressing the Muslim ummah – exclusively.
 - ii. The Jews and Christians are mentioned only as an example of how they acted – to act as a warning to the Muslims.
 - iii. Don't follow in the footsteps of the former Muslim ummah.
 - iv. Hadeeth: The Prophet (SAWS) once addressed the Muslims 'Ya ahlul Qur'an' 'Oh people of the Qur'an, don't make this Qur'an a pillow for yourself; read it as is it's right during the day and the night; spread it; feel rich that you have the greatest treasure.' (Recall, Allah (SWT), often reveals injunctions in fours {i.e. last section of Surat al-Hajj; Surat al-'Asr, xxx, ...}. In this hadeeth, Muhammad (SAWS) follows a similar convention identifying 4 responsibilities to the Qur'an).
 1. Don't make it a pillow –
 - a. Don't throw it behind your backs.
 - b. Don't just boast that we have the book of Allah (SWT) but you don't use it. Just use it as something for which you can take pride.
 2. Read it as is it's right –
 - a. Read it regularly
 - b. Read it with the correct tajweed.
 - c. Read Dr. Israr Ahmad's book on 'Obligations Muslims owe to the Qur'an' (for every Muslim who believes in the Qur'an – according to his/her capabilities):
 - i. Real conviction that we have real conviction that this is the book of Allah.
 - ii. Should read it as is it's right to be read.
 - iii. To understand it.
 - iv. To act upon it.
 - v. To convey it's message to the whole of humanity.
 3. Spread it –
 - a. Recall, Prophet (SAWS) said convey this Qur'an even if you only know 1 ayat.
 - b. Need to learn more and convey more.
 - c. Hadeeth: The best of you are those who learn the Qur'an and share it.
 4. This Qur'an is the greatest treasure in the world.
 - a. This Qur'an is more precious than all other possessions in this world.
 - i. You should feel that you have been blessed with this and show gratitude.
 - b. Enjoy the beauty of the Qur'an. It is beautiful.
 - i. If Allah (SWT) has given you a beautiful voice, then use it to glorify the Qur'an.
 - ii. Prophet (SAWS) used to pass by the homes of the companions to listen to their recitations.

1. Once the Prophet (SAWS) passed by the home of Abu Musa 'Ashari and listened to him praying tahajjud.
 2. After the fajr prayer, the Prophet (SAWS) said to Abu Musa – Oh Abu Musa, Allah has given you a beautiful musical instrument in your own tongue from the musical instruments that were given to Da'ud (AS) when he used to recite the hymns of praise to Allah (SWT).'
- c. Ponder over it deeply.
- i. I.e. why does Allah (SWT) repeat the words used in ayat #2 four times in the Qur'an.
 1. Allah (SWT) could have used different language, why did he repeat these four terms?
 - ii. Allama Iqbal – one of the visionaries of the 20th century. Had the vision of the dominance of Islaam. Below are some of his couplets regarding the Qur'an:
 1. 'Oh the Muslims, for you this Qur'an means nothing else other than that you should recite Surah YaSeen when someone dies'
 - a. i.e. read it and recite it but don't even understand it's meaning.
 2. 'The sermon givers in the Muslim ummah, they never talk about the Qur'an. The narrate concocted stories or Hadeeth which are dhaeef. Not even the Hadeeth of Bukhari or Muslim. While Qur'an says, I am the biggest sermon.'
 - a. Especially the Sufis, who have nothing to do with the Qur'an.
 - b. Many of the major movements bypass the Qur'an.
 3. 'When this Qur'an permeates the inner personality of a person, his personality changes.'
 - a. Revolutionizes a person.
 - b. Before, life is most precious. With Qur'an, shahada is the most precious thing. Wants to meet Allah (SWT).
 - c. These are the people who go to war for the cause of Allah (SWT).
 - iii. We are not using the Qur'an as we should be using it!
6. Why did the former Muslim ummah fail? They believed that the Taurah is the World of Allah. Then why did they fail to fulfill it's responsibilities (failed to act according to it or to convey it)? Answer given in the next two ayaat:
- a. Translations:
 - i. Ayat #6: 'Say, O you who have become Jews, if you claim that you are friends of Allah, to the exclusion of all other mankind, then long for death if you are truthful.'
 1. If you really love Allah (SWT) and really believe that Allah (SWT) loves you, then you should long for death – to meet Him.

- ii. Ayat #7: 'But they will never long for it (death) because of what their hands have sent before them. And Allah knows well the dhalimoon.'
 - 1. But they are fearful of the Day of Judgment – they know what evil they have committed.
 - 2. Allah (SWT) is fully aware of these evil-doers – He knows all that they say and all that they do.
 - b. Surat al-Baqara, ayaat 94-96:
 - i. Ayat #94: 'Say 'Oh you Jews, if you think that the life of the Hereafter is reserved for you to the exclusion of the rest of humanity, you should long for death if you are true in your claim.'
 - ii. Ayat #95: 'But they will never long for it because of what their hands have sent before them. And Allah is All-Aware of the dhalimoon.'
 - iii. Ayat #96: 'And verily, you will find them the greediest of mankind for long life and (even greedier) than those mushrikeen (braver than the Jews – who claim to be friends of Allah). Everyone of them wishes that he could live for 1000 years. But the even such a life will not save them even a little from punishment. And Allah is All-Seer of what they do.'
 - c. Two reasons why people say what they don't do:
 - i. False belief that they are beloved of Allah.
 - ii. Wishful thinking –
 - 1. Surat al-Baqara, #80:
 - 2. Surat 'Aal-'Imraan, #24:
 - d. If we think salvation is our birthright, why bother acting according to the Qur'an/Taurat. Why deprive yourself of the comforts and pleasures in this world. You are already saved, so don't worry about halal and haram.
- 7. Review of translation of ayaat 1 - 7:
 - a. Ayat #1: "Everything which is in the Heavens and which is in the earth glorifies Allah (continuously, for eternity), The Supreme Sovereign, The All-Holy, The One Who possesses all Authority, The All-Wise."
 - b. Ayat #2: "It is He who raised from among the unlettered people a messenger from among themselves, {because Allah is The Supreme Sovereign} proclaiming the royal proclamations (royal writs) (to His subjects); {because Allah is All-Holy} the messenger purifies the souls of the people who believe in Him; {and because Allah SWT is possesses all Authority} the messenger is teaching the people His laws; {and because Allah (SWT) is All-Wise} the messenger is teaching the people wisdom. Surely, these unlettered people of Arabia (particularly the progeny of Isma'eel (AS)) were in clear ignorance."
 - i. Muhammad's methodology/duties are a reflection of the attributes of Allah.
 - ii. Arabs were unlettered people - very few knew how to read and write.
 - iii. Arabs had no book of divine guidance.
 - iv. Muhammad (SAWS) fulfilled all four of these functions personally - particularly to the Arabs, more particularly to Bani Isma'eel, and even more specifically to the Qur'aish.
 - v. In the Arabian peninsula, Muhammad (SAWS) set up a ummah to carry forward this message.
 - c. Ayat #3: "And others who have not yet joined them will join them from other nations. And Allah is the All-Mighty, the All-Wise."
 - i. The akheereen also constitute the ummah of Muhammad (SAWS).

- ii. Muhammad (SAWS) completed his mission to the Arabs, so no option was given to them. Accept Allah's message or die.
- iii. The rest of the nations were conveyed the message not directly from a rasool, but by the ummah of Muhammad (SAWS).
 - 1. Therefore given a concession, that they don't have to become Muslims, but must accept the superiority of the Muslim laws.
 - 2. The mission of risalah was handed over to the ummah.
 - 3. The miracle of Muhammad (SAWS) was also handed over to the ummah.
 - a. The Qur'an is the instrument of revolution
 - b. The Qur'an is the instrument of change - purification, social order, etc.
- d. Ayat #4: "That is the grace of Allah, which He bestows on whom He wills, and Allah is the Owner of Mighty Grace."
 - i. Allah can select from whomever he wants to fulfill His will.
- e. Ayat #5: "{Don't follow the footsteps of the former Muslim ummah (Bani Isra'eel). As you were given the Qur'an, they too were given the Taurah. As it is your mission to spread the message of the Qur'an to all of mankind, they too were tasked with the responsibility of spreading the Taurah to Bani Isra'eel.} The similitude of those who were given the burden of the responsibility of the Taurah is like a donkey which carries a load of very (noble, high, intellectual, literary, beneficial) books (in the same way that the donkey cannot benefit from the books, the ummah cannot benefit from the Book if they are not fulfilling their responsibilities). How wicked and wretched is the similitude of those who have falsified the the revelations of Allah (although they may accept with their tongues that it is divine revelation, they are practically belieing/falsifying the Book). And Allah does not guide the wrong-doers."
 - i. Note: "asfara" ~ seen; fa; ra:
 - 1. Root means something with which knowledge is added. You add to your knowledge through something.
 - a. Connotes light - Qur'an says "wujuhun youma'ithan musfiratun, dhahikatan, mustabshira..." 'there will be faces that Day bright, ...
 - b. Also connotes travel/journeying - when you travel to a new place, you learn more.
 - c. Also, sifr connotes book - book is the source through which you learn knowledge.
 - 2. Therefore, sifr can refer to three things - light; travel; book.
 - 3. In this case, sifr is referring to the book - particularly the divine revelations (Taurah and by warning/implication the Qur'an as well).
 - ii. It is very unfortunate that we, the Muslim ummah has done exactly the same thing - except that we have not changed the Qur'an. But we don't use it. We carry it on our back (visible - take pride in it as our identity, but useless because we don't use it).
- f. Ayat #6: "Say to these people, 'Oh you people who have become Yahood (who have taken to new laws, new creeds, etc), if you think that you are the friends of Allah to the exclusion of the rest of humanity then you should long for death of you are truthful.'"
 - i. Very special address. Usually Allah addresses with 'Ya ayuhal ahlul kitaab'.
 - 1. Note: Whenever Allah (SWT) addresses the Bani Isra'eel in favorable terms, He uses the address of what is ma'rouf? active voice- i.e. 'those to whom We gave Our Book'.

2. Whenever Allah (SWT) addresses Bani Isra'eel in reference to their negative aspects, the passive address is used - i.e. 'those who were given the Book.'
3. Here, we find the third form of address to Bani-Isra'eel.
 - a. Banu Isra'eel refers to the progeny of all 12 sons of Ya'coub (Isra'eel) (AS).
 - i. Banu means sons
 - ii. Ya'coub was also called Isra'eel
 1. Isra'eel in Hebrew means slave/bondsman of Allah - Abd Allah.
 - a. "eel" - for Allah
 - b. "Isr" for Arabic 'aseel' - someone who is in bondage
 - b. Empire of Judah was established by the progeny of Judah (the fourth son of Ya'coub (AS)) and Benyamin (the youngest son of Ya'coub (AS)).
 - i. This empire was centered around Jerusalem.
 - ii. Historically, it is these people from among Bani Isra'eel who were well-known and significant.
 - iii. It is this nation that continues to exist today and is known as the Jews - Yahudi.
 - iv. The rabbis and scholars of this tribe, 800 years after Ya'coub (AS) compiled the Talmud. The Torah does not have significance to these people - it is only a historical document.
 1. The Talmud is the book used by the Jews to govern themselves - the source of the shari'a, detailed laws.
 2. Rituals are derived from this.
 3. Concept of the superiority of the Jews over all the rest of humanity.
 4. Concept of Goin/Gentiles - can do anything they want to the Goin. Jews are not responsible for how they treat the Goin.
 - c. Empire of Isra'eel (and later called Samariya) was established by the progeny of the remaining 10 sons of Ya'coub (AS). This empire was not of much historical significance. They were small in number and eventually conquered and assimilated into Assyrian empire. Now known only as the 10 lost tribes of Isra'eel.
4. So the Jews are addressed as those who have become Yahood - i.e. have deviated from the correct path.
- ii. The diagnosis given to the Jews also applies to the Muslims today.
 1. In none of the 60+ Muslim countries is the system of the Qur'an established.
 2. Diagnosis:
 - a. First of all, the permanent law of Allah (SWT) has been enunciated in three ayaat of Surat an-Najm:
 - i. 'There is nothing for any man except for what he has earned through hard work and labor.'
 1. Don't get anything without struggle.

2. Doesn't come to you based on your birth, or by your dreaming.
 3. Allah (SWT) does not deprive anyone of any good deed that they have done - recall Surat Aal-'Imraan, ayat #195.
- ii. So long as the Muslims understand and apply this, they will struggle hard to achieve the pleasure of Allah (SWT).
- iii. But they started dhun and amani
1. Dhun - false notion. Believe in something that is not based on reality.
 - a. The Jews thinking that they are like sons of Allah - how can he send us to the fire.
 2. Amani - wishful thinking.
 - a. The fire shall not touch us except for a few days.
 - b. Appears twice in Surat al-Baqara #80, Surat Aal-'Imraan #124.
 3. Logical result of having dhun and amani:
 - a. Don't abide by haram and halal:
 - i. Why should I labor hard when I'm not going to be held responsible for my deeds?
 - ii. Why should I deprive myself of the pleasures of haram? If I earn more money through haram means to increase my wealth, then I won't be punished for it - or at least not for more than a few days.
 - iii. Why should I labor hard and refrain from haram when I am already promised salvation - because I am a Jew/Muslim/Christian/etc.
 - b. Faith that they had in the Book declines. Due to their misdeeds and engaging in haram matters, the faith begins to decrease.
 - i. Like an iceberg that is melting.
 - ii. Surat as-Shura: 'After the messengers of Allah, the ummah's belief in the book began to decrease, and doubts started appearing in their minds - although they profess with their tongues that this is the Book of Allah'
 - iii. Vicious circle - due to doubts and weakness, they will increase their bad actions. Then they engage in more haram, which further increases the doubts and weaknesses.

Continues until faith reduces to a racial creed.

- iv. Like the Jews and most of the Muslims today.
- c. When this happens, the life of this world becomes the goal. No faith in the Hereafter, and no faith in the Book of Allah, then the only thing left to motivate people is the life of this world.
 - i. Wahn - name of the disease of the love of the dunya and fear of death.
 - ii. Hadeeth: Sauban (a freed slave of the Prophet (SAWS)) said 'the Rasool said 'I fear that a time will come that the nations of the world will call each other upon you (in another narration, the additional words "from every direction") as people are called to a feast.' Then someone in the audience asked 'Oh Messenger of Allah, how will this happen to us? Will we become so small in number that we will be such easy prey?'. The Prophet (SAWS) said "No. You will be very great in number, but your condition will be like that of scum/froth over a flood and Allah will take away from the hearts of your enemies the fear and Allah will throw into your hearts wahn". Then the question was asked "What is this wahn?". The Prophet (SAWS) then replied 'Wahn consists of two things: love for this world and fear of death'.
- d. Summary:
 - i. Dhun creates laxity in action and deeds.
 - ii. Shaq and raib (doubt in heart and mind). This further decreases your action and deeds.
 - iii. Vicious circle continues until only thing left is a racial creed and the only motivation is the life of this world.
 - iv. Then wahn appears and you become very easy prey for the enemies.
- iii. Question: Is longing for death permissible according to the shari'a?
 - 1. Very clear that suicide is haram - kabaer (among the biggest sins).
 - a. Allah (SWT) has sent us here for a period of testing.

- b. Cannot run away from the test.
 - c. Must fulfill your purpose in this life.
- 2. But what if you long for death because you are not ready to face the hardships in this life.
 - a. You ask Allah (SWT) to relieve you of the burden of this life.
 - b. This is also haram.
- 3. Some exceptions for longing for death:
 - a. Omar (RA) - on his final hajj, on the return trip to Medina the caravan stopped and he laid down flat on the sand looking to the heavens and prayed to Allah: 'Oh Allah, my body has weakened and my bones are weak, and my responsibilities are increasing every day (responsibilities of the growing Muslim state - i.e Omar once noted that 'even if a dog dies of hunger in Iraq - Omar will be responsible') and I have grown old, so please take me up and make me return to you before I become ashamed that I am not fulfilling my responsibilities'.
 - b. Second example of Muhammad (SAWS). Muhammad (SAWS) was sick and Abu Bakr was leading the prayers. Once, when Muhammad (SAWS) was temporarily feeling better, he went out while Abu Bakr was leading the congregation. Abu Bakr saw him coming and tried to leave the place of the Imaam to the Prophet (SAWS). The prophet (SAWS) motioned that Abu Bakr should continue leading the prayer. The Prophet (SAWS) then sat next to Abu Bakr and lead Abu Bakr in the prayer, and Abu Bakr lead the congregation. Then after the prayer, the Prophet (SAWS) addressed the congregation and said: '
 - i. 'Allah gave a choice to a bondsman of His, that if he likes, he can remain in this world longer; or if he prefers Allah's company, then he can return to Allah'. Then the Abu Bakr began to weep, and the other companions didn't understand why he was weeping. They didn't realize that Muhammad (SAWS) was talking about himself.
 - ii. Allah (SWT) gave all the Prophets the this choice. Once their mission was accomplished, Allah gives them the choice of continuing among the people for a little longer or to return to Allah.
 - iii. The final words of Muhammad (SAWS) "Allahuma fir rafeeq ul-'ala, Allahuma fir rafeeq ul-'ala" - 'I don't want to stay in this world any longer, I prefer the company of the highest friend.'
- 4. Therefore, to ask for death only to avoid facing the hardship and tests of this life, that is not permissible.
- 5. Hadeeth (Bukhari, Muslim, Tirmidhi, Abu Daud, etc., Ahmad) reported by Anas ibn Malik: "The Prophet said 'Nobody among you should desire/long for death because of pain/suffering/tribulations. If it becomes essential (the conditions are unbearable) then one should say 'Oh Allah, keep me alive for as long as life is better for me. If in your knowledge life is better for me (I can continue to earn good deeds) then keep me alive. But if

according to your knowledge, life becomes better for me, than give me death'.

- a. Refer the matter to Allah (SWT).
 - b. Don't use your own judgement.
 - c. Very much like the istikhara prayer.
 - i. Allah knows the reality of whether this matter is really beneficial or harmful.
 - d. Someone who has real faith in Allah (SWT) will hand over all his affairs to Allah (SWT).
 - iv. Then why did Allah say to the Jews, 'if you really believe that you are friends of Allah to the exclusion of all mankind, then long for death if you are truthful'?
 1. It was a sort of mubahala.
 - a. Mubahala - two parties, each claiming to be on the truth. Then both parties pray to Allah (SWT) and invoke Allah's curse on the one who is not sincere.
 - b. If you really mean it, live by it.
 - c. Essentially, a challenge that the Jews are not sincere in their words - just saying things.
 - g. Ayat #7: "And they will never long or pray for death because of the deeds which their hands have already sent before them. And Allah knows well the evil-doers."
 - i. Everyone knows what bad they have committed. Everybody knows where they stand in the akheera.
 - ii. Allah is aware of these evil-doers and knows what is in their hearts, and what is different between their hearts and their tongues.
 - h. Ayat #8: "Say, 'Verily the death from which you run away will surely meet you, and then you will be sent back to Allah, the All-Knower of the unseen and the seen, and He will tell you what you used to do'"
 - i. Recall the ayat quoted earlier that each one of the Jews wishes for a life of 1000 years.
 - ii. Allah knows very well what you have done.
 1. He knows the unseen - your intentions, thoughts, whatever is known to you or not known to you, etc.
 2. He knows the seen - what is manifest in your actions, deeds.
 - iii. Allah (SWT) will tell you each and every act that you have performed. Whosoever has done any good equal to the weight of a single atom, he will see it before him; and whosoever has done any bad equal to the weight of a single atom, he will see it before him.
8. A note on the sequence of the ayaat 1 - 8:
- a. Recall the objective of Muhammad (SAWS) was the main subject matter of Surat as-Saff - to create a Hizbullah that will wage war and struggle for the cause of Allah (SWT).
 - b. Then regarding the methodology expounded in Surat al-Jumu'ah, the first is the most important part - the function of Muhammad (SAWS) and the means through which he changed the individuals.
 - i. Gave them Imaan.
 - ii. Purified their souls.
 - iii. Taught the Book - law/shari'a.
 - iv. Taught Wisdom.
 - c. So after purifying individuals, Muhammad (SAWS) formed them into an ummah (first from among the Arabs, and then to include the non-Arab nations as well).

- d. Then Muhammad transferred the responsibility of rasool onto the ummah and gave them the Book- the miracle of Muhammad (SAWS) was therefore, accordingly transferred to the ummah of Muhammad (just as the responsibility was transferred, so too were the means/tools (Qur'an) of fulfilling that responsibility).
9. Ayaat 9-11 refer to the jumu'ah prayers.
- a. A note on the connection between the main theme of this surah (methodology of training for the revolutionary jama'at) and the jumu'ah prayers.
 - i. Muhammad (SAWS) was sent to make the Deen of Allah (SWT) supreme (Surat as-Saff, ayat #9).
 - ii. To accomplish this, Muhammad (SAWS) was given the Qur'an - with which he could transform the individuals first (thinking, morals, attitudes, values, character, etc.). The primary tool for accomplishing his task was the Qur'an.
 - iii. Because Muhammad (SAWS) was sent for all of mankind, this mission had to be transferred over to the ummah.
 - iv. In order to continue the same function that the Prophet (SAWS) was performing in his life time (ayat #2), a system of adult education was set up.
 1. Every week, Muslims would gather and celebrate this day of gathering as a weekly function - an eid.
 2. Some imaam (naib of rasool) would perform the same function as the Prophet (SAWS) - i.e. ayat #2.
 3. Continuous reminder to Muslims to focus them on the Qur'an and renew their ideology and their understanding that they must make the Deen of Allah supreme.
 4. Note: this was not only given to the ummah of Muhammad (AS), but also to the former Muslim ummah.
 - a. Note: Deen of Allah (SWT) has been the same from the time of Adam (AS) until Muhammad (SAWS).
 - b. Only difference is in the law - detailed commandments.
 - c. '(Oh Muslims) it has been ordained for you also, what we advised to Nuh (AS), and what we have made mandatory on you (O Muhammad) - it was the same advice/demand as that given to Ibraheem and Musa and 'Esau - to establish the Deen and do not divide over it.'
 - d. Always been a system of prayers, system of fasting, etc.
 - i. For the Jews - began before dawn. Could not eat or have sex throughout the night.
 - ii. This Deen has been made very easy for the ummah of Muhammad (SAWS). Why? Because this is meant to be universal - practiced in different climates, habitats, etc.
 1. Therefore, the number of rituals in the shari'a of Muhammad (SAWS) has been decreased.
 2. The amount of wisdom has been increased.
 - iii. In all the shari'as, one day a week was reserved for 'ibadaat.
 1. 6 days of work.
 2. 1 day for intensive and exclusive worship of Allah (dhikr, reading the Book of Allah, etc.)
 3. Note: it is a corruption of the Torah to say that God created the earth in 6 days and on the 7th day rested. Allah (SWT) does not need any rest.

- a. Surat Qaaf, ayat #38: - 'Verily We created the heavens and the earth and all between them in six days and nothing of fatigue touched us.'
 - 4. According to Israr Ahmad, the Jews deviated and left youmil jumu'ah and began practicing their day on Saturday. Then the Christians deviated from the Jews and practiced their holy day on Sunday.
- iv. Sacredness of youmil Jumu'ah:
 - 1. Hadeeth from Abu Hurairah: the Prophet said, the best day of all the days of the week is the day of jumu'ah. On that day, Adam was created, on that day he was made to enter paradise. And on that day, he was taken out of paradise and given charge/responsibility for this earth (and be Allah's caliph)'.
 - 2. That is why the Jews have the sabbath:
 - a. Surat an-Nahl, ayat #124: 'The Sabbath was only prescribed for those ...'
 - b. The Sabbath was fixed for the Jews as a punishment because they chose not to have the best day (youmil jumu'ah) but instead wanted the sabbath. So Allah fixed this day for the Jews.
 - v. For Jewish shari'a, the Jews cannot do any work at all for the entire Sabbath.
 - 1. No business, don't even receive phone calls.
 - 2. Spent the whole day in 'ibadaat.
 - vi. For the Muslim ummah,
 - 1. Allah (SWT) restored the original day - youmil jumu'ah.
 - 2. Secondly, Allah (SWT) has made it very lenient for us.
 - a. Can work and engage in business on youmil jumu'ah.
 - b. But according to a hadeeth, it is very desirable to spend as much of the day as possible engaging in the remembrance of Allah, studying the Qur'an, studying hadeeth and in worship of Him.
 - c. When the call to jumu'ah is made, it is haram to engage in business until the jumu'ah salat is finished.
- b. Ayat #9: 'Oh you who believe (i.e. oh you Muslims), when the call is given for the prayers on the day of jumu'ah, 'run' (turn) towards the remembrance of Allah and leave all business. That is better for you if you did but know.'
 - i. Note: Prophet (SAWS) has forbidden us from literally running to the salat. It does not beget the dignity of a Muslim to run before going to the masjid. Also, if

you run while others are praying, you may disturb them during their salat. So, it is generally translated as 'turn towards the salat with total attention'.

ii. Dhikr:

1. Salat itself is dhikr "aqeemu salat lidhikry" - establish salat for my remembrance.
2. Jumu'ah khutba and salat are in place of Dhuhr prayer.
 - a. In this context, the khutba is the specific reference of dhikr.
 - b. Note: Prophet (SAWS) delivered two khutbas, and used to sit in between (most likely to simulate the first two rak'at of salat ad-dhuhr). Then the jumu'ah salat is only two rak'at. So the jumu'ah service is a replacement for dhuhr prayer - and is broadly similar in structure.
 - c. Hadeeth (Muslim): "The Prophet used to have two khutbas, and he used to sit for a while in between the two. During the khutbas, he recited Qur'an and he used to remind people (of Qur'an, of Imaan, of Allah)."
 - d. Question - during the time of the Prophet (SAWS), there was only 1 adhaan. During the time of Uthman, a second adthan was added - because Medina was becoming a very large, and people needed time to make it to the masjid. So to signal that it was time for jumu'ah, a second adhan was added. So because we have two adhans, at which point does it become haram to do work. It becomes haram to work after the second adhan. But can infer that it is makrooh to work after the first adhan.

iii. Imperativeness of Jumu'ah:

1. Hadeeth (Abu Daud): "The jumu'ah is mandatory for every Muslim who hears the adhan."
 - a. People who live close enough to the mosque that the adhan has reached their ears, it is mandatory that they attend.
2. Hadeeth (Abu Daud): "The jumu'ah prayer is mandatory for every Muslim and it can be offered only in congregation. Only four are exempted. On the slave, on women, or children, or the ill."
 - a. A slave does not have control over his own time - must seek permission of his master - who owns his time.
3. Hadeeth (xxx): "The jumu'ah prayer is mandatory for every person who can reach back to his family before night."
 - a. If the distance to the masjid is such that he can leave in the morning, attend the jumu'ah salat, and return before nightfall, it is mandatory that he prays the jumu'ah salat.
4. Hadeeth (Abu Daud and Tirmidhi): "Whosoever leaves and doesn't pray three consecutive jumu'ahs because he is not taking it seriously, Allah will put a seal on his heart."
 - a. Applies if you leave the jumu'ah salat when you don't have any hindrance - doesn't apply if you are traveling, or facing some hardship in attending.
5. Hadeeth (Muslim): "The Prophet said on his mimbar, 'people should refrain from not joining the jumu'ah congregations, otherwise Allah (SWT) will surely put a seal on their hearts and then they will be ghafir - ignorant."

6. Hadeeth (Muslim): 'The Prophet said about the people who don't join the jumu'ah congregation, 'I very much desire and I have a feeling in my heart that I should appoint someone else in my place to lead the prayer, and I should go and burn the houses and those people who are not attending the jumu'ah prayer'.
 - a. One of the harshest ways of warning.
- iv. 'Tharoo' - imperative. Leave all business. It is mandatory that you leave off all business and wholeheartedly turn towards the salat.
- v. Hadeeth (Buhkari and Muslim): 'The Prophet said, 'the Muslim who takes a bath on the day of jumu'ah (ghusool), then he goes to the mosque in the first hour of that morning, he will be like a person who sacrifices a full camel. And the one who goes in the second hour, his reward will be as if he has sacrifice a cow. And the one who goes in the third hour, it is as if he has sacrificed a goat or a sheep for the pleasure of Allah. And the one who goes in the fourth hour, it is as if he has given a chicken in charity. And the one who goes in the fifth hour, it is as if he has given in charity one egg of the hen. And when the Imaam comes out and is going towards the mosque to address the congregation, now the angels who were sitting on the gates of the mosque and recording the names of those attending, close their books and they listen to the dhikr (khutba)."'
 1. It is desirable that the whole morning from the time of fajr till the khutba is spent in dhikr of Allah.
 - a. Not mandatory, but highly desirable.
 2. If you join the khutba when it has already started, then you will satisfy the mandatory part, but you will lose the fadheela - the angels will close their books.
 3. Therefore, should reach the masjid before the khutba - pray your two raka'at and sit and wait for the khutba.
- vi. Importance of khutba:
 1. Hadeeth (Tirmidhi and Nisai?): 'If on the day of Jumu'ah, the Imaam is delivering the sermon, and you say to your brother 'keep quiet', then you have also done wrong. '
 - a. Must keep absolutely quiet.
 - b. Sahaba used to remind people if they were talking, but would not speak. (i.e. throw a small pebble).
 - c. The khutaba are like the first two raka'at of salat ad-Dhuhr.
 2. The function of the Prophet (SAWS) described in ayat #2 is permanently preserved in the jumu'ah khutba.
 - a. Ummah must continue the mission of the Prophet (SAWS).
 - b. This mission has not been fulfilled until the entire world is filled with the light of islaam.
 3. Prophet (SAWS) advised that those who can afford it, should keep a separate clothing for the youmil jumu'ah.
 - a. Should take a bath.
 - b. Wear clean clothes.
 - c. Total concentration should be on the khutba.
- c. Ayat #10: "Then when the salat is ended, you may disperse through the land, and seek the Fadhl (bounty) of Allah, and remember Allah much - that you may be successful."
 - i. Though the verb is in the imperative form "fantashiroo" - disperse, it is agreed upon by all that this is not mandatory.

1. If you want to keep sitting in the mosque and continue your dhikr, studying, etc, then you may remain.
 2. But if you like, you may disperse.
- ii. Earning the Fadhl of Allah:
1. Whatever a man earns in this world, he should realize that it is the bounty fadhl of Allah - not the result of his work.
 - a. Ajr is the reward of your labor. Proportionate to your labor.
 - b. Fadhl is the bounty/favor of Allah. There is no measurement.
- iii. Falah comes with the dhikr katheer.
1. Dhikr katheer - that at all times, Allah (SWT) remains in your mind.
 - a. Continuously reciting the Qur'an, listening to it, thinking of Allah (SWT), etc.
 - b. With every daily routine action, there is a du'a of the Prophet (SAWS).
 - i. I.e. when your eyes open in the morning, say 'Alhamdulillah alathee ahyani ba'da amatani wa ilahi mashood'?
 - ii. When you enter the bathroom and exit the bathroom.
 - iii. Before making wudu, and with every act of wudu.
 - iv. When entering the masjid, when leaving the house to go to the masjid, when leaving the masjid.
 - v. When you are changing your clothes.
 - vi. When you see the mirror.
 - vii. Before sexual intercourse with your wife.
- d. Ayat #11: "And when they see some trade/tijarat or some gain, they went towards and they left you standing. Tell them 'What is with Allah is much greater than all these amusement or merchandise. And Allah is the best of providers.'"
- i. Refers to an incident that occurred while the prophet (SAWS) was delivering a jumu'ah khutba. During his khutba, some bells started ringing - coming from a trade caravan that was arriving. At that time, there was a scarcity of wheat in the markets. The people thought that the caravan might be carrying wheat from Syria. To make sure they could purchase wheat before the marketplace ran out, they left the jumu'ah khutba and went out to buy wheat.
 - ii. Explanations:
 1. Perhaps up till that time, the sahaba didn't understand the importance of the khutba. It is clear that they understood the importance of salat, but perhaps they didn't yet understand how important the khutba was.
 2. At that time, the khutbas were delivered after the salat. So the sahaba might have thought that since the prayer was over, they were free to depart from the Prophet's khutba.
 3. It is also possible that those who departed were the munafiqoon. The very next surah is Surat al-Munafiqoon.
 - a. Surat al-Jumu'ah ends with Allah (SWT) telling people not to leave the jumu'ah khutba for amusements or trade - '...they left you standing...'
 - b. Surat al-Munafiqoon begins with Allah (SWT) describing the hypocrites - '... they come to you and say: 'We bear witness that you are indeed the Messenger of Allah.'" Allah knows that you are

indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.

- e. Institution of Jumu'ah is only meant for an Islamic state.
 - i. Strictly speaking, from the point of view of fiqh, our jumu'ah prayers are not really jumu'ah prayers.
 - ii. Muhammad (SAWS) never offered jumu'ah prayers in Mecca - although the 5 obligatory prayers had come and they used to have congregational prayers (in Dar al-Arqam).
 - iii. Under British rule in India, it was a big controversy whether they could even pray jumu'ah salat under non-Islamic rule (no longer Dar al-Islaam).
 - 1. Prayed the four raka'at of salat ad-dhuhr.
 - 2. To make sure that if the jumu'ah khutba was not acceptable, then at least their dhuhr salat would be accepted.
 - iv. Jumu'ah must be controlled by the Islamic state.
 - 1. Hadeeth that the jumu'ah khutba must be delivered by either the ameer or the ma'moor?
 - 2. Controversy in India and many other countries, whether a jumu'ah khutba can be delivered in a small village, or only in a larger town where there was an administrative authority.
 - v. Therefore, today the jumu'ah khutba has become a weekly ritual.
 - 1. Still, a very important function.
 - 2. This is the gathering of the Hizbullah (Islamic revolutionary party), where the basic purpose is the teaching of the Qur'an (recall ayat #2).
 - 3. But the real jumu'ah will only be in an Islamic state.
 - vi. Under Islamic rule, the jumu'ah khutba would be delivered by the head of state.
 - 1. Would involve weekly press statement, etc.
 - 2. Would involve making policy statements of the government.

INTRODUCTION TO SECTION V: TAWASAU BIS SABR

Surat al-Baqarah #153-157

Surat al-'Ankaboot #1-3

Surat Aal-'Imraan #142

Surat at-Taubah #16

Preliminary Points (tathakur):

1. Editor's Note: This lesson is not identical to Lesson 1 as outlined in the Muntakhab Nisaab study manual.
 - a. In the study manual, Lesson 1 consists of:
 - i. Surat al-Baqarah, ayat #124
 - ii. Surat Aal-'Imraan, ayat #142
 - iii. Surat al-'Ankaboot, 1st Ruku'
 - iv. Surat at-Taubah, ayat #16.
 - b. Ayaat #153 - 157 of Surat al-Baqarah are actually listed in Lesson 2 of the study manual.
 - c. Dr. Israr mentions that this lesson is completed after analyzing Surat al-Baqarah, #153-157 with some reference to Surat Aal-'Imraan #142. The discussion on Surat al-'Ankaboot is only a time-filler - i.e. Dr. Israr begins speaking about Surat al-'Ankaboot to fill the remaining 5 minutes (though the subject matter is directly relevant to the topic).
 - d. Basically, I'm confused as to the sequencing in these first few lectures of Section V.
2. First lesson of Section V.
3. Review:
 - a. Section I: four very comprehensive lessons.
 - i. Surat al-'Asr: 4 conditions for salvation according to the Qur'an.
 1. Imaan, Good Deeds, Exhorting to Truth, Exhorting to Forbearance & Patience & Steadfastness.
 2. Imaam Razi said about this surah, "you should know that about this ayat, Allah (SWT) has given a very big/severe warning - because Allah (SWT) has declared doom for the whole of humanity, except for those who fulfill these four conditions: Imaan; Good Deeds; Exhorting to Truth; Exhorting to Sabr. And this demonstrates that salvation is conditional on all four of these conditions."
 - ii. Ayat al-Birr (Surat al-Baqara, #177).
 - iii. Surat al-Luqmaan, #12-19.
 - iv. Surat al-Fussilat, #30-36.
 - b. Section II: Discussions on Imaan. Articles of Imaan, how can Imaan be achieved, etc.
 - c. Section III: Good Deeds (at individual, family, social, and state levels).
 - d. Section IV: Jihaad fi sabillillah.
 - i. Recall from Ayat #15 of Surat al-Hujuraat - can be no Imaan without jihaad.
 - ii. Lesson 1: Surat al-Hajj - Allah (SWT) orders us to wage jihad fillahi.
 - iii. Lesson 2: Surat as-Saff - Allah (SWT) explains the purpose of jihaad - to establish the Deen of Allah supreme.
 - iv. Lesson 3: Surat al-Jumu'ah - Allah (SWT) explains the methodology on Muhammad (SAWS) in gathering and training the believers to wage jihaad fi sabilillah.
 - v. Lesson 4: Surat al-Munafiqoon - we will discuss this after we study Surat al-'Ankaboot.
 - e. Section V: The central theme of this section is sabr - fourth condition of salvation.

- i. Sabr - patience; forbearance; steadfastness.
- ii. Many types of sabr. First 3 types of Sabr were touched upon previously. This section will concentrate on the fourth (and most important) type of sabr.
 1. Sabr 'ala dta'ah - Sabr in obedience to Allah (SWT).
 - a. Many times the commandments of Allah (SWT) demand something which is painful to our bodies.
 - b. Get up in cold weather for fajr - making wudu', walking to the masjid, etc.
 - c. Fasting - Ramadhan can be during the month of June/July/August. Manual workers, especially, can have difficult time to fast.
 2. Sabr 'anil mafi'ah - Sabr in abstaining from the haram.
 - a. Need sabr to restrain from you lower desires - nafs.
 3. Sabr 'alal balaa': Sabr in the face of difficult conditions.
 - a. May face some affliction (disease, hardship, etc) - need to have sabr to face them.
 - b. Shouldn't be complaining to Allah (SWT). Must accept with sabr.
 - c. Recall Surat at-Taghaboon, ayat #11 - 'Ma asabi min musibataan illa bi ithnillah.'
 4. Sabr in jihaad fee sabilillah: In order to fulfill the mission that Muhammad (SAWS) has given to us (what has been transferred from the institution of Prophethood to the Muslim ummah) need to struggle hard and sacrifice much to establish the Deen of Allah (SWT).
 - a. Need to risk you life.
 - b. Engage in revolutionary struggle to uproot false systems (capitalism, democracy, dictatorship, communism, etc).
 - c. Need to confront the vested interests.

Tafseer:

1. Background to these ayaat:
 - a. These ayaat appear in the second juz of the Qur'an and the beginning of the 19th section of Surat al-Baqarah.
 - i. Second juz begins with ayat # 142 of Surat al-Baqara. Then very next ayat is:
 1. "Thus we have made you a just (and the best) nation, that you be witness over mankind and the Messenger be a witness over you. And we made the Qiblah which you used to face, only to test those who followed the Messenger from those who would turn on their heels. Indeed it was a great (heavy burden) except for those whom Allah guided. And Allah would never make your faith to be lost. Truly, Allah is full of kindness, the Most Merciful towards mankind."
 2. Then Allah (SWT) spends the next two sections discussing the change of the Qiblah.
 3. Note the similarity with the last ayat of Surat al-Hajj.
 4. Allah is explaining the purpose of the Muslim ummah:
 - a. If you found a party, association - you must have a purpose for doing so. Set up articles of association.
 - b. For what reason has the great Muslim ummah been created?
 - c. So that we become witnesses unto the whole of humanity. We will be called to testify on the Day of Judgement whether or not we conveyed the message to mankind. And Muhammad (SAWS) will testify against us on the Day of Judgement.

- ii. To fulfill this mission (of shahada 'ala naas) must face tests, difficulties, hardships. This is the test whether you really have imaan. If you have sabr, then you will be successful in the eyes of Allah (SWT).
- iii. After the two sections regarding the changing of the Qiblah, then begins the 19th section (Ayat 153-157):
 - 1. 153: "Oh you who believe! Seek help with sabr and salat, for Allah is with the sabireen."
 - a. For what reason are you seeking help? - the purpose has been given in ayat #143 above - to bear witness upon mankind.
 - i. When confronting mankind with the Truth, you will face a backlash. Must have strength to withstand the backlash.
 - ii. Example - Socrates. Began preaching and the leaders of his society gave him two choices: 1) You can believe what you want but you must be quiet (don't preach it); 2) If you can't keep quiet, you must drink this cup of poison. Socrates took the cup and drank it.
 - 1. People of strong character cannot sit quietly while falsehood and wrong are being spread.
 - 2. Men of character must speak out and try to stop this.
 - b. Help comes from two sources - Sabr and Salat
 - i. Sabr - something inside yourself.
 - 1. Ability to bear pain, hunger, torture.
 - ii. Salat - contact with Allah (SWT). Means through which your soul is in contact with Allah (SWT) is the salat.
 - 1. Allah (SWT) will give you the courage, and sustain you.
 - iii. Qur'an records: 'fasbir, wa ma sabr illa billah'. "Have patience, and there is not sabr except with Allah".
 - 1. The closer you are with Allah, the more strength and sabr Allah gives you.
 - c. Allah is with the sabireen.
 - i. If you want to be on the straight path, but you are weak and cowardly of the consequences, then Allah (SWT) doesn't have any connection with you (Allah doesn't like this behavior).
 - ii. Allah loves the people of strong character.
 - 1. Inna Allah yuhibul muhsineen.
 - 2. Inna Allah yuhibus sabireen.
 - iii. Inna Allah ma'a sabireen - in this case, Allah will help those who have sabr.
 - 1. Allah's support comes to those who show sabr.
 - 2. If you help Allah, Allah will also help you and He will make you feet firm ("In tansur Allah, yansurukum wa ...").
 - 3. What is helping Allah (SWT)? To establish the Deen of Allah - to make it supreme.
 - 2. 154: "And say not of those who are slain in the way of Allah: 'They are dead'. Nay, they are living, though you perceive it not."

- a. Note: Never does the Qur'an use the word shahada in relation to being killed in the cause of Allah - except possibly one place in Surat Aal-'Imraan, ayat #140?
 - b. Concept of Life in Islaam is not limited to this world.
 - i. Death is not an end of life, it is only a change in the condition of life- from one form of life to another form of life.
 - ii. Go from hayat ad-dunya to hayat al baragh?
 - iii. In the grave, in the intervening period, there is going to be a reflection of what is to come.
 - iv. Then the third stage is the bodily resurrection in the hereafter.
 - c. But the shuhada (people killed in the way of Allah) - go straight to heaven. Don't have the intervening period in the grave.
 - i. Surat Ya-Seen - the person who testified to the truth of the messengers was killed, and Allah (SWT) entered him directly into jenna.
 - ii. Prophet (SAWS) said about Ja'far when he was killed in the battle of Mu'ta, that Allah (SWT) has given him two wings and he is flying like a bird in jenna.
 - d. Similar ayat appears in Surat Aal-'Imraan (pair surah to Surat al-Baqarah).
3. 155: "Be sure we shall test you with something to fear and hunger, some loss in goods, lives, and the fruits (of your toil), but give glad tidings to the sabireen."
- a. This is a clear warning to the Muslims that they will face very great hardship. Allah (SWT) is preparing the Muslims for the upcoming armed conflict.
 - b. These revelations are just prior to the beginning of the war between Qur'aish and the Muslims.
 - i. Between hijra and the battle of Badr, all of the revelations were either in Surat al-Baqarah or Surah Muhammad (also known as Surat al-Qitaal).
 - ii. Surat Muhammad was revealed as a single whole.
 - iii. Surat al-Baqara, revealed in small portions and compiled into one surah under the direction of Muhammad.
 - c. Language is definitive - 'Surely, we will definitely test you...'
 - d. Worst conditions for the Muslims were still ahead.
 - i. Before, Hijra, the worst day was the day of going to D'Taif.
 - ii. After, Hijra, perhaps the worst day for Muhammad (SAWS) personally was the day of the battle of Uhud.
 - iii. Collectively, however, the most difficult test for the Muslims was the Battle of Ahzab.
 - 1. The manafiqoon openly stated that Allah (SWT) and His prophet deceived us. They promised us the treasures of the Persian and Roman empires under their feat. And at that time, they were surrounded by an army of 12,000.

2. The believers, instead, said this is what Allah promised us - in reference to this ayat.
- e. Tested them with:
 - i. Fear: death and destruction at the hands of their enemies.
 - ii. Hunger:
 - iii. Wealth and property
 - iv. Their lives:
 - v. Thamarat - fruits:
 1. can refer to offspring.
 2. Also refers to the harvest.
 - a. Battle of Tabuk - ordered to meet the Roman army just as the fruit were ripening and the harvest needed to be collected.
 - f. See also Surat Aal-'Imraan, ayat #142 - very similar.
4. 156: "Who say, when afflicted with calamity: 'To Allah we belong, and to Him is our return.'"
- a. This is a description of the characteristic of the sabireen.
- b. We belong to Allah - Allah is our master, our owner. Whatever comes from Him, we have no complaints.
- c. Can't know what is the wisdom for something. Everything from Allah is good. Recall ayat with something to the effect of : you may dislike something that is good for you and like something which is bad for you.
- d. To Allah is our return - if we show patience and sacrifice for the cause of Allah, then Allah (SWT) will reward us.
5. 157: "They are those on whom are blessings from their Lord, and mercy. And they are the ones that receive guidance."
- a. It is to such people that the blessings of Allah come.
- b. To be killed in the way of Allah (SWT) is such a big blessing that the Prophet (SAWS) stated that he very much longs to be killed in the cause of Allah, then to be resurrected, then killed again in the cause of Allah, then resurrected again, and then killed again in the cause of Allah. (Hadeeth discussed previously).
- c. Aside: Permanent rule of Allah - no Rasool of Allah can be killed. A Nabiyy can be killed, but not a Rasool.
 - i. Allah (SWT) says that 'Myself and My Messenger shall triumph'
 - ii. The law has already been written.
 - iii. The Messengers of Allah will receive Allah's help in the face of their enemies.
 1. Therefore, 'Esau could not have been crucified.
 - iv. Surat Aal-'Imraan mentions Yahya (AS) and then 'Esau (AS).
 1. Says about Yahya - nabiyan min as-Saliheen.
 2. Says about 'Esau - rasoolan ila Bani Isra'eel.
- d. These are the people who have the guidance.
 - i. Recall guidance is of two types (discussed in regards to Surat al-Fatiha):
 1. If you give directions to someone

2. If you give directions and then take someone to their final destination.
- ii. Those whom Allah (SWT) will make enter into Paradise, they will recite: "Alhamdulillahil lathee hadayna li hatha wa ma kuna li naftadi? 'ala qadri min Allah???" - 'All praise is to Allah who has guided/brought us to this place and we could not have reached this had it not been for Allah's guidance.'
2. This completes Lesson 1 of Section V.
3. Now, will proceed to discuss some of the remaining selections mentioned.
 - a. First three ayaat of Surat al-'Ankaboot.
 - i. This Surah was revealed in the beginning of the Meccī period.
 - ii. Recall, there are 7 groups of Meccī and Medīni surahs.
 1. Actually, can consider it 6 groups/collections of Meccī surahs in the Qur'an.
 - a. First two groups were revealed in the last four years of the Meccī period.
 - b. The two middle groups were revealed in the middle four years.
 - c. Surahs of the last two groups, starting from Surat al-Qaaf, were revealed in the first 4 years of the Meccī period.
 2. The first group, surat al-Fatiha is a very small Meccī surah, the rest are all very large Medīni Surahs (Surat al-Baqara to Surat al-Maida).
 - iii. Surat al-'Ankaboot was revealed in the fifth year of the Meccī stage (one of the middle two groups).
 1. During this middle Meccī period, the persecution from the Qur'aish began to get very severe.
 2. The persecution of the sahaba reached it's zenith during this stage.
 3. Most oppressed were the Muslim slaves.
 - a. Slaves had no rights. They were owned by their masters. Therefore, they could be killed by their masters without any punishment. It was their property and nobody else's business.
 - b. Bilal, Abu Fazeeth? and other female slaves.
 4. After the slaves, there was another category - foreigners who had settled in Mecca - neither Qur'aish nor slaves.
 - a. Rule of Mecca that only the Qur'aish or their slaves could live in Mecca.
 - b. Foreigners had to take the refuge and protection of the Qur'aish.
 - c. Sumayya and Yasser were both under the amaan (protection) of the uncle of Abu Jahl. When the uncle died, Abu Jahl had complete authority over them. He murdered both of them.
 5. In the face of this tremendous persecution, some people began to complain why was Allah (SWT) not protecting them and stopping this persecution. Allah (SWT) is all-powerful, why is He letting this happen.
 - iv. In this context, the first three ayaat of Surat al-'Ankaboot were revealed:
 1. Ayat #1: "Alef, Laam, Meem."
 2. Ayat #2: "Do men think that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction?"
 3. Ayat #3: "Lo! We tested those who were before you. Thus Allah knows those who are sincere and those who are false."

- b. Allah (SWT) will separate those who are true mu'mins and those who have made a false claim to Imaan.

Surat al-'Ankaboot #1-15

Preliminary Points (tathakur):

1. Second lesson of Section V.
2. Review of Section V: The central theme of this section is sabr - fourth condition of salvation.

a. Meaning of Sabr:

- i. patience; forbearance; steadfastness.
- ii. Deeper meaning of sabr - this term is used in Arabic for aloe medicine, which is very bitter. Something that is very bitter and difficult to swallow.
 1. If someone commits himself to an ideology, then he should be ready to sacrifice for it. If he runs from the hardship, then he does not have character.

b. Many types of sabr. First 3 types of Sabr were touched upon previously. This section will concentrate on the fourth (and most important) type of sabr.

i. Sabr 'ala dta'ah - Sabr in obedience to Allah (SWT).

1. Many times the commandments of Allah (SWT) demand something which is painful to our bodies.
2. Get up in cold weather for fajr - making wudu', walking to the masjid, etc.
3. Fasting - Ramadhan can be during the month of June/July/August. Manual workers, especially, can have difficult time to fast.

ii. Sabr 'anil mafi'ah - Sabr in abstaining from the haram (Sabr from disobedience)

1. Need sabr to restrain from your lower desires - nafs.

iii. Sabr 'alal balaa': Sabr in the face of difficult conditions.

1. May face some affliction (disease, hardship, etc) - need to have sabr to face them.
2. Shouldn't be complaining to Allah (SWT). Must accept with sabr.
3. Recall Surat at-Taghaboon, ayat #11 - 'Ma asabi min musibataan illa bi ithnillah.'

iv. Sabr 'anit tab'a - sabr against temptation?

1. Enemies will try to tempt you away from your goal/mission.
2. Qur'aish tried to tempt Muhammad (SAWS) against his mission of preaching tawheed, and offered him women, wealth, power, etc. if only he would give up his mission.

c. Recall, in the first section of the course, every selection ended with sabr.

- i. Surat al-Asr: one of the four conditions for salvation.
- ii. Ayat al-Birr: ends with "was sabireen 'alal-ba'sai wad dharaa'I wa heenal ba'as" - show patience and forbearance and steadfastness in times of pain and hunger and war.
- iii. Surat Luqmaan: "...amr bil ma'rouf wa nahi 'anal munkar, wasbir 'ala maa 'asaabak...". Enjoin to truth and forbid evil, and have perseverent patience in whatever may befall you. Takes great courage and sabr to withstand to backlash for enjoining truth and forbidding evil.
- iv. Surat al-Fussilat (Ha Meem as-Sajda): "wa ma yulaqqahaa illa latheena sabaroo..." But none is granted it save those who have sabr. (the thing being granted is the very noble characteristics described earlier in the selection.
- v. Also, another comprehensive discussion of sabr is found in the final section of Surat Luqmaan: "oolaiika yajzawna ghurfata bima sabaroo, wa yulaqqawna feeha tdayihatan wa salaama." These 'abaad ar-Rahman will be given the reward of

jenna, and this reward will be because of their sabr. (Editor's Note: I can't find this reference in Surat Luqmaan, perhaps it is referring to another surah?).

1. Previously, we saw that sabr was one of the conditions for salvation.
 2. Here it is the sum total.
 - a. If any human falls prey to his greed, nafs, then he can have no Imaan, no 'amilu salih, no tawasau bil haq.
 - b. Therefore, sabr is the sum total.
 - c. Used as the comprehensive sum of all these four conditions.
 3. Also, in Surat ad-Dahr: "wa jazaahum bimaa sabaroo jennatan wa hariya" Allah will reward them for their sabr jenna.
 4. Surat al-Mu'mineen: "I have today rewarded them due to their sabr".
 5. Surat as-Sajda: "And we gave to Musa the book, and this taurah remained a guidance for Bani Isra'eel and We raised from among them leaders who used to guide people with Our permission, and these people had sabr and they had certainty of faith.
 - a. Note the two characteristics of these leaders:
 - i. Sabr
 1. Should be prepared to accept an austere/simple and possibly difficult life.
 2. Not tempted by lust, wealth, power, and other temptations.
 - ii. Real faith on the ayaat of Allah.
 1. Recall in previous lesson, how the downfall of the ummah of Bani Isra'eel is associated with doubt over the ayaat of Allah.
 - b. These characteristics are absolutely essential for leadership.
 - i. Hadeeth: the best among you are those who learn the Qur'an and teach the Qur'an.
 - ii. If you really believe Muhammad (SAWS), then you would know that being a doctor, lawyer, etc. is no comparison to being a teacher of the Qur'an.
- d. Lesson #1: Surat al-Baqara, #153-157.
- i. A little more analysis of these ayaats.
 - ii. "Lanabluwanakum":
 1. bala, yablu: To test. To feel what the position of something (hard, strong, weak). To test the highest sense of character. To test someone who claims to have faith in his conviction.
 2. "La" prefix - mode of emphasis. "I will definitely ..."
 - iii. This phrase - "lanabluwanakum" is the key to the understanding of the philosophy and purpose of human life.
 1. Background to Quranic philosophy of human life:
 - a. What is the total life of human being.
 - b. What is the period during this life.
 - c. Why are there different phases in this life.
 - d. "Inna lillahi wa inna ilaihi raji'oon" -
 - i. we belong to Allah and to Him we will (definitely) return
 - ii. we are from Allah and to Him we will (definitely) return.
 - e. separated by two deaths
 - i. death before this life

- ii. death at the end of this life
- 2. Death:
 - a. Surat al-Mulk, ayat #2: "alathee khalaqal mauta wal hayaata li yabluakum ayuhum ahsana 'amala" - 'It is He who created death and life to test which of you is best in good deeds.'
 - i. Allah created death and life.
 - 1. Death is not a negative concept. It is a positive concept.
 - 2. Anything created is positive.
 - 3. Death is not non-existence. The dead still exist.
 - ii. Created death and life to test man:
 - 1. To see who is best in their deeds and their actions.
 - 2. This life is a period of testing.
 - b. Surat ad-Dahr: "
 - i. Recall, important subjects in the Qur'an appear at least twice.
 - 1. Surat al-Mulk appears at the beginning of the 29th section.
 - 2. Surat ad-Dhahr appears at the "last but one surah of this very part of the Qur'an" (can't find what Dr. Irar is referring to here).
 - ii. The ayat is something like: "There was a time when man was created from the sperm and from that we created man to test him..."
 - 1. two aspects of life - animal and divine.
 - 2. For what purpose - to test man.
- 3. Human life is eternal.
 - a. Can't be measured in days, weeks, years, etc.
 - b. This life is not the real life. It is only the preamble/preface to the real life ahead.
 - c. 3rd section of Surat al-Baqara: 'You were dead, and then He revived you, then He will make you die again, and then He will raise you again, and to Allah is your return'.
 - i. This appears in more than one place.
 - ii. Note: not that you were not existent, but that you were dead before.
 - iii. Already passed through one period of death previous to this life.
 - iv. Then we were revived again in this life. Live for a few decades.
 - v. Then we pass through another period of death.
 - vi. Then we will be raised again and return to Allah to face judgement.
 - d. In hellfire, people will appeal to Allah (SWT) "Oh our lord, you put us through death twice, and you revived us twice, now we have confessed our crimes, evil deeds. Is there any way of getting out of this predicament."
- 4. Stages of Life:
 - a. First stage - spiritual life.

- i. First of all, we were created in the form of souls/spirits only - no bodies.
 1. Qur'an says in many places: "kamaa khalaqna fe awala marat" ('as We have created you in the first form').
 2. At this time, we made a covenant with Allah (SWT).
 - a. All mankind (Adam and all his progeny) was gathered at once and Allah (SWT) asked us "Am I not your Lord?"
 - b. We all replied "Truly you are our Lord".
 - ii. Death #1: After this covenant, Allah (SWT) put our souls to sleep (like cold storage).
- b. Second stage:
 - i. First revival: Then we were placed into the embryo of our mother.
 1. Hadeeth: Allah (SWT) sends the angel after the 120 days in the embryo and the angel blows the spirit into the embryo.
 2. After 120 days, the embryo is ready to receive the soul.
 3. Now the spirit is given a body.
 4. Live here for a few years (20, 30, 40, 60, 80, 100+ years).
 - ii. Then we have the second death.
- c. Third stage:
 - i. Resurrection - second revival.
 - ii. At this point, life is eternal.
 - iii. Recall ayat mentioned above - 'Our Lord, you have given us death twice and resurrected us twice...'
 - iv. Resurrection will be with the physical body.
 1. Our reward in the Hereafter is based on what we did in this life - our physical activities.
 2. Therefore, our reward/punishment will also be partially manifested in physical form.
 3. Reward/punishment because of what our tongues, arms, legs, etc. did. Therefore reward will also come through the same organs.
 4. Therefore, will be both a spiritual and bodily resurrection.
5. This life, is a very small portion between two deaths. This period has been separated as a testing period.
- iv. Testing is of two types:
 1. First of all, a test of our nature and intellect
 - a. Whether you recognize you Lord, Creator, Benefactor or Not.
 - b. Whether you are lost in this world of matter of whether you can rise above this world of matter and have the consciousness of you Lord.

2. Once you pass the first test and have consciousness of your Lord, then it is a test of your character.
 - a. Can you speak to this recognition that Allah (SWT) is your Lord.
 - b. Recall Surat al-Fussilat, ayaat 30-36 (about being a living witness to your conviction in Allah (SWT)).
 - c. Most complete example of all these tests in the life of Ibraheem (AS).
 - i. Qur'an: 'recall when your Rub tested Ibraheem with many big difficulties, and he passed all of them.
 - ii. First test: intellectual test.
 1. Born into a land of pagan idolatry.
 2. King was claiming to be sovereign.
 3. Worship of nature.
 4. All types of shirk was there.
 5. Ibraheem successfully passed the test of intellect - became a muwahid in an environment fully of darkness of all kinds of shirk.
 - iii. Second test: character.
 1. After accepting Allah (SWT) as his Lord, the people resented him and the backlash began.
 2. People reacted with fury toward Ibraheem (AS) when he smashed their idols.
 3. Father threw him out of his home (Surat Mariam?) because Ibraheem (AS) turned away from his father's idol.
 4. Ibraheem (AS) challenged the king and invoked his fury so much that he was thrown into the fire.
 5. Migrated away from his home. Traveled the rest of his life.
 6. At the age of 100 years, and having only 1 son, Allah (SWT) tested him by asking him to sacrifice his son (when his son was 13 years old). Allah (SWT) says about this, that truly this was a very big test.
 - iv. When Ibraheem (AS) passed all these tests, Allah (SWT) made him the leader of mankind (or of many nations?).
 - d. The whole purpose of this life is a test.
 1. Survival of the fittest - in the right sense of surviving on the Day of Judgement.
 2. Must prove yourself in this life.
 3. Only those who prove to be fit for it will find themselves in the face of Divine Grace.
 - e. This completes the analysis of Surat al-Baqara, ayaat 153-157.
- e. Lesson #2: Surat al-'Ankaboot, ayaat 1 - 15.
 - i. Historical background of these ayaat.
 1. Allah (SWT) is addressing the believers regarding the persecution that they were facing in Mecca.
 2. This theme is one of the main themes of the Qur'an. These 15 ayaat are among the most important ayaat regarding this topic.

3. For the first 3 years, the preaching and call of Muhammad (SAWS) was from person to person.
 - a. Some people err when they say that the call during the first 3 years was underground. That is not true.
 - b. The call of Muhammad (SAWS) was never underground.
 - c. Called his relatives, close friends, associates, etc.
 - d. During this period, the resentment from the Qur'aish and prosecution was characterized as:
 - i. Only verbal attacks - no physical attacks.
 - ii. Persecution was only directed against Muhammad (SAWS). The entrenched powers did not perceive it as a threat to their power, their interests, etc.
 1. Called him crazy
 2. Called him possessed by jinn
 3. Called him a poet
 4. Etc.
 5. Wanted to dishearten Muhammad (SAWS) - the da'ee - so that he would give up his mission.
 - e. In the early surahs of the Qur'an, Allah (SWT) addresses Muhammad (SAWS) in the singular personal pronoun 18 times.
 - i. 4 of those times discussing the pain that the disbelievers were causing.
4. Near the end of the 3rd year of his mission, the command came from Allah (SWT) in Surat al-Hijr to 'proclaim publically what you have been ordained.'
 - a. Muhammad (SAWS) held his first public announcement on Mount Safa.
 - i. Very dramatic announcement.
 - ii. "Ma saba ha" - the tribal cry of danger "how bad a warning that is coming".
 - iii. After delivering his message, Abu Lahab cried out - 'woe to you, for this purpose you called us?'
 - b. At this point, the physical persecution started.
 - i. The Qur'aish realized that their youth were being attracted towards Muhammad (SAWS).
 1. The future hope were gathering around Muhammad (SAWS).
 - ii. Perhaps even worse than that, their own slaves were going to Muhammad (SAWS).
 1. Became concerned that those slaves whom they mistreated could be a potentially explosive/revolutionary force against their masters.
 - iii. Physical persecution reached its zenith in the fourth and fifth year after the beginning of revelation.
 - iv. Physical persecution characterized by:
 1. It was the least upon Muhammad (SAWS) because his family protected him.

- a. Zubair was the chief of the clan before Abu Talib (after Abdul Mutalib). He also protected Muhammad (SAWS).
 - b. Abu Talib was the chief of the clan and loved Muhammad (SAWS) very much and insisted on maintaining the tribal protection over him.
 - c. Banu Hashim was one of the top two tribes among the Quraish.
 - d. The worst physical persecution on Muhammad (SAWS) didn't happen until after the death of Abu Talib.
2. The worst physical persecution was directed against the slaves.
 - a. Slaves were the property of their masters, and therefore no one else had any concern for what a person did with his own property.
 - b. Bilal - faced such hardship from his master (Umayya abi khalq?).
 - i. Once tied a rope around his neck, and dragged his body like a dead animal. Took him to the desert, naked and put him lying flat on his back and put a large stone on his chest. In these burning conditions, Bilal replied only 'Ahad, Ahad' - this was what enraged his master most of all.
 - ii. This was the level of sabr they had to have.
3. The second most persecuted people were the foreigners. Those who were not Qur'aish, but settled around Mecca. To settle, they had to have the protection of someone from the Qur'aish.
 - a. Almost a half slave to the person who provided guardianship.
 - b. Yasser - migrated from Yemen because he saw a dream that the last prophet would appear in Mecca.
 - i. Took the guardianship from the uncle of Abu Jahl.
 - ii. With the permission of Abu Jahl, he married one of Abu Jahl's slaves - Sumaya.
 - iii. Allah (SWT) gave them a son, 'Ammar.
 - iv. The uncle of Abu Jahl was a gentle man. When he died, however, Abu

- Jahl inherited the guardianship over Yasser and his family.
- v. Abu Jahl was very cruel to them and inflicted the worst torture on this family.
 - vi. 'Ammar was a young man and couldn't bear the torture - and once uttered a word of disbelief to save himself from the torture. This was only something he said with his tongue, but not in his heart.
 - vii. Yasser and Sumaya, however, refused to utter a word of kufr, and were eventually killed by the torturous treatment of Abu Jahl.
4. The third most persecuted were the youth - who were still dependent on their families.
- a. 'Uthman, belonged to banu ummayyah (one of the most respected families). His uncle tortured him severely, and once wrapped him up in a carpet and nearly suffocated him.
 - b. Mus'ab ibn Ubair - His mother had raised him up in very wealthy, comfortable conditions. When he became a Muslim, he was ordered by his uncle to leave the home. Said that since Mus'ab had left the deen of his father, he had no right over the wealth of his father.
 - i. When he started to leave, his uncle said that his clothes also belonged to his father, so Mus'ab took off the clothes from his back and left the house stark naked.
 - c. Khabab ibn 'Ard (?). Ordered to lay down bareback on live, burning coals.
 - i. Skin on his back melted.
- v. Due to such severe torture, permission was given in the 5th year to emigrate to Abyssinea.
- 1. 1st caravan had 12 men and 4 women.
 - 2. Among them was Uthman (RAA) and his wife Ruquayah (RAA) - the daughter of the Prophet (SAWS).
 - 3. After a few more days, 82 or 83 men and about 18 or 19 females went in the second caravan to Abyssinea.
- vi. Hadeeth: narrated by Khabab ibn 'Ard (in Bukhari). "he went to the prophet (SAWS) who was resting under the shade of the ka'aba, and said 'Will you not ask Allah to help

us? Allah is all powerful, Allah is our Lord. Muhammad (SAWS) showed signs of anger on his face and he sat up and said, to the Muslims before you, they were taken and a whole was dug for them in the earth and they were lowered into that whole and a saw was taken and they cut the body in half, starting from the head. And it also happened that with iron tools, their flesh was torn away from their bodies. Even this type of torture didn't stop any of the believers from being steadfast in their belief. I swear by Allah, that this matter (our Deen) will become complete so much so that a rider will ride from Sanaa to Hydramout? (the whole breath of the Arabian peninsula - from west to east) and they will not have to fear anything but Allah. Do not be in haste."

1. Recall one of the first understandings of Imaan is that you don't complain. Just accept whatever comes from Allah. (Surat at-Taghaboon, 'ma asaaba min musabatin ...').
 2. Must have sabr - need to prove your mettle. Prove that you have real conviction in Allah, and that you love Allah (SWT) more than anything else.
- vii. It is during this period that Surat al-'Ankaboot was revealed.
1. It is in a similar tone that Allah (SWT) is addressing the believers.
 2. Allah (SWT) is showing his displeasure - why are you complaining?
 3. It is been the sunnah of Allah (SWT) to test those who claim to believe in Him.
- ii. Two parallel themes in these ayaat.
1. On the one hand, there is persuasion, encouragement, reassurance to have sabr.
 2. On the other hand, there is a severe warning that if any one turns back, then all of their good deeds will go in vain - and in the eyes of Allah (SWT) they would be declared as munafiqeen.

Tafseer:

1. Ayat #1: Alef Lam Meem.
 - a. These collection of letters are known as "khuroof al-muqata'at" - pronounced separately.
 - b. Regarding the meaning of the khuroof al-muqata'at: there is no consensus on the meaning of these ayaat.
 - i. Only consensus is that we don't know for sure - it is a secret between Allah (SWT) and Muhammad (SAWS).
 - ii. People have offered opinions on the matter, but even the opinion of Abdullah ibn 'Abbas is not accepted by the ummah.
 1. His opinion is that "Alef Lam Meem" is an abbreviation of "An Allahu 'Alaam". (Anna - Alef; Allah - Lam; 'Alam - Meem).
 2. If even the opinion of 'Abdullah ibn 'Abbas is not accepted, what to speak of anyone else.
 - c. Interesting statistics regarding the khuroof al-muqata'at:

- i. Difference of opinion whether there are 28 or 29 letters in the Arabic alphabet.
 1. If you consider hamza and alef as separate letters, then there are 29. Otherwise, there are 28.
 2. Both of these figures have some connection with the khuroof al-muqata'at.
 - a. Only 14 letters (exactly half of 28) are used in the all of the khuroof al-muqata'at.
 - b. 29 of the 114 surahs of the Qur'an begin with the khuroof al-muqata'at.
 - ii. Editor's Note: Don't understand what the following phrases refer to.
 1. From the first 9 surahs, only 2.
 2. From the last 9 only 7 except 2. (the reverse)
 3. In the middle, 10 only 5.
 - iii. The letters without dots are used, but no letter with dots occur in the khuroof al-muqata'at.
 1. Saad, but not dad.
 2. Seen but not sheen.
 3. Dta but not Dha
 - iv. Number of letters used in the khuroof al-muqata'at:
 1. Out of the 29 surahs, three start with only 1 letter. Each time only 1 letter appears, it is not counted as a separate ayaat. If there are two or more khuroof al-muqata'at, then they constitute an ayat (based on what the Prophet (SAWS) said).
 - a. Noon.
 - b. Qaaf.
 - c. Saad.
 2. Of the 29 surahs, 9 start with 2 letters.
 - a. Ha Meem - appears before 7 surahs.
 - b. Dta Ha
 - c. Ya Seen
 3. Of the 29 surahs, 13 start with 3 letters.
 - a. 6 start with Alef Lam Meem:
 - i. 4 of the 6 are Mecci surahs. All of which are consecutive.
 1. Surat al-'Ankaboot.
 2. Surat ar-Room
 3. Surat Luqman
 4. Surat As-Sajda
 - ii. 2 of the 6 are Medini Surahs. Also they are consecutive.
 1. Surat al-Baqara
 2. Surat Aal-'Imraan
 - b. 2 start with Dha Seen Meem
 - c. 5 with Alef Lam Ra
 4. Of the 29 surahs, 2 start with four letters:
 - a. Alef Lam Meem Ra
 - b. Alef Lam Meem Saad
 5. Of the 29 surahs, 2 start with 5 letters:
 - a. Qaaf Ha Ya 'Ain Saad
 - b. Ha Meem 'Ain Seen Saad
2. Ayat #2 + 3: Tone of severe warning and displeasure with the Believers.

- a. Ayat #2: "Did the people think that they would be left alone (or that they would be saved) on only saying that they believe and they will not be tested with affliction?"
 - i. "Ahasiba Naas"
 1. Note: Allah (SWT) does not directly address in the second person (i.e. not "aahasibtum").
 2. When directly addressing a person, it is not demonstrating as much displeasure.
 3. Sign of displeasure to address in the third person.
- b. Ayat #3: "And we have been testing those who came before them. Thus Allah knows those who are sincere and know those who feign."
 - i. There is another ayat in the Qur'an where Allah (SWT) tells Muhammad (SAWS) "Say to them, I'm not a new type of rasool. And you are not the first believers."
 - ii. It is Allah's rule that the believers are tested.
 1. Recall the hadeeth and the discussion before on how severely former believers suffered.
 2. Also recall the people of the trench who were burned alive by the Jews who ruled Yemen for a short period of time.
 - a. Find Qur'anic reference.
 - iii. The subject matter in ayaat #2 + 3 is repeated three other times in the Qur'an. In these three references, Allah (SWT) directly addresses the Muslims:
 1. Surat al-Baqarah, ayat # 214: "Or do you think that you will enter Jenna without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments (hunger and pain) and were so shaken that even the Messenger and those who believed along with him said 'When (will come) the help of Allah?' Yes! Certainly the help of Allah is near!"
 - a. Just as in Surat as-Saff where the glad tidings of Allah's help and victory were given.
 - b. Also recall that after the battle of khandaq, the Prophet (SAWS) said that the Qur'aish will never attack you again. Now the initiative is in the hands of the Muslims.
 - c. Note: ayat #214 sums to $7 = 2 + 1 + 4$.
 2. Surat Aal-'Imraan, #142: "Do you think that you will enter Jenna before Allah tests those of you who fought (in His cause) and also tests those who are the sabireen."
 - a. Note: ayat #142 sums to $7 = 1 + 4 + 2$.
 3. Surat at-Taubat, #16: "Or Did you think that you would be left alone while Allah has not yet tested those among you who have striven hard and fought and have not taken any helpers/advisors except Allah and His messenger and the believers? Allah is all-Informed of what you do."
 - a. Note: ayat #16 sums to $7 = 1 + 6$.
 - i. Perhaps numbers are important.
 - ii. Nevertheless, these numbers make it easy to remember.
 1. All sum to 7.
 2. Surat al-Baqara is the longest - so it has the biggest number (214).
 3. Surat Aal-'Imraan is the second largest, so it has the second largest number (142).

4. Surat at-Taubat is the smallest of the three, so it has the smallest number (16).
- b. Note: here the reference is to the new converts to Islaam - not to the original stalwarts (Abu Bakr, Omar, Uthman, Zubair, Ali, Dtalha, etc).
 - i. Surat at-Taubat was revealed in year 9.
 - ii. After the Treaty of Hudaibiyah and the subsequent victories over the Jews at Khyber, there was a great influx of Muslims.
 - iii. These people had not yet been tested in terms of their conviction.
 1. Who are those who are ready to sacrifice everything for Allah.
 2. Those who don't have any love except for Allah and His messenger and the believers.
 - a. Surat at-Taubat, ayat #24.
 - b. Can't have love for mushrik parents. When Imaan comes, the love for mushriks fleas.
 - c. Must still do good to your mushrik parents, but the love has been cut by the sword of Imaan.
3. Ayaat # 4+5: Now the mode transitions from severe warning to the Muslims to one of comfort and reassurance.
 - a. These ayaat relate to the people who are committing the vile persecution.
 - b. Do those who do such wicked deeds think that they will escape from justice?
 - c. Note: Bilal killed Umayya Abu Khalq(?) in the battle of Badr.
 - d. Two teenagers from among the Ansar killed Abu Jahl at Badr.
 - e. Note: the sympathies of the silent majority were turning towards the Muslims.
 - i. Though they may have been dumb (couldn't raise the courage to speak out), they were not deaf to what was going on.
 - f. Ayat #5: 'Whoever looks forward to the meeting with Allah, Allah's reckoning is surely close, and He is the Hearer, the Knower".
 - i. You are being tested now, in this life and the payoff comes in the Hereafter.
 - ii. Shaitan may try to put doubt in your mind about the Day of Judgement - to weaken your resolve.
 1. Why are you risking this entire life for something that is unseen?
 - iii. Allah knows of your sacrifice. He knows what pain and suffering is being inflicted on you. Allah will reward you on the Day of Judgement.
4. Ayat #6 - reverts back to the warning mode.
 - a. "And whosoever strives hard, he is striving only for himself. Allah is independent/free from the creation."
 - b. Don't think that you are doing Allah any favors by becoming Muslim. Rather, Allah is favoring you with Islaam.
 - c. Hadeeth Qudsi: "If all of you, men and jinn, become the most mutaqi (like Abu Bakr), it will not add to My Power. And if all of you, men and jinn, become kuffar (like Abu Jahl), it will not diminish anything from My Power."
 - d. Recall Surat al-Hajj - "He has selected you ..."
5. Ayat #7 - now again we alternate to the mode of positive encouragement.

- a. "And as for those who believe and do good deeds, We shall definitely remove the evil from them (from their character, from their record of deeds, etc.) and We shall definitely reward them the best of what they did."
 - b. "Amilu Salih" - what are good deeds?
 - i. Note: up until this point, the only thing that was haram on Muslims was shirk. There were no other laws and/or rituals.
 - ii. There was no zakat, no saum. Salat would become mandatory 6 years later. The salat that was being offered was optional.
 - iii. Today, when we mention "Amiloo Salih" we think of zakat, saum, salat, Hajj, tasbeeh, thikr, etc.
 - iv. What was the "amiloo salih" during the time this ayat was revealed?
 1. Imaan: Say you believe in Allah and stick to it.
 2. Da'wah: Convey this message to others (broaden the base of the revolutionary party that will launch the offensive against the oppressive society).
 3. Istiqaaam: Stand firm and don't go back.
 4. Everything else was voluntary.
 - a. I.e. Abu Bakr bought 5 or 6 slaves who become Muslims.
 - b. The owners would charge far in excess of their worth, because they knew that he wanted the Muslims slaves to be set free.
 5. Recall Surat al-Fussilat - Believe in Allah, stand firm in this belief, and call people towards Allah.
 - c. Note: the linguistic mode "La yu'alamanna"; "La nukafiranna", "la yujaziyanna" occurs with the most frequency in this section of the Qur'an - to add emphasis and provide reassurance that is definitely going to happen.
 - i. Don't think you will have any loss. You will definitely be rewarded.
 - ii. Surat at-Taubah, ayaat #111: "Verily, Allah has purchased of the believers their lives and their properties for their (price) shall be Jenna. They fight in the cause of Allah, so they kill and are killed. It is a promise in truth which is binding on Him in the Taurat and in the Injeel and the Qur'an. And who is truer to his covenant than Allah? Then **rejoice** in the bargain which you have concluded. That is the supreme success."
6. Review of first 7 ayaat:
- a. 1st ayaat khuroof al-muqata'at.
 - b. 2 ayaat of severe warning
 - c. 2 ayaat of encouragement
 - d. 1 ayat of warning
 - e. 1 ayat of encouragement.
7. Ayat #8: "We have enjoined on man kindness to parents, but if they strive to make thee join with Me that of which thou has no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do."
- a. Of special concern to the early Muslims was the pressure on teenagers who accepted Islaam.
 - i. Their parents were trying to force them to return to the pagan religion of their ancestors.
 - ii. These youth were obviously exceptional people, so they did not want to treat their parents in a bad way.
 - iii. So, they have a dilemma - to obey their parents or to obey Allah.
 1. Whose rights come first - the rights of Allah or the rights of parents?

2. At least 5 places in the Qur'an, Allah (SWT) mentions the rights of the parents immediately after the rights of Allah.
3. Recall we studied this problem in Surat Luqman.
 - a. It appears that Surat Luqman was revealed before Surat al-'Ankaboot.
 - b. It is included again in Surat al-'Ankaboot in the context of persecution.
4. Allah (SWT) clearly establishes that His rights are superior. All other rights are below Allah's rights.
 - a. If you obey anyone else in disobedience to Allah (SWT), it is shirk.
 - b. There can be no obedience to any creation in which there is disobedience to Allah.
 - c. Can love you family, nation, etc. but you must love Allah more than anything else.
 - d. If you are earning wealth through haram means, then you are prioritizing that wealth above Allah.
- b. One of the most important examples of this is in the life of Sa'ad ibn Abi Baqqas.
 - i. He was one of the 'Ashara Mubashara - one of the 10 given the news of jenna.
 - ii. Accepted Islaam in the early days as a mere teenager.
 - iii. His father had died long ago, and when he accepted Islaam, his mother protested and tried to force him to revert and claimed that she would not eat or drink even if she died until Sa'ad comes back to the religion of his father and forefathers.
 - iv. What does this ayat mean for Sa'ad - let your mother die!
 1. You can have all the respect and kindness for her, but if she does something to separate you from your Imaan, let her die.
- c. Not the use of the word jihaad in the context of the parents struggling to force their children to return to the pagan religion.
 - i. Jihad is not exclusive to Muslims.
 - ii. Those who are struggling for any idea are mujahid.
 - iii. These mushrik parents were struggling to bring their children into shirk.
- d. "About which you have no knowledge"
 - i. Discussed this in Surat Bani-Isra'eel.
 - ii. Two types of knowledge
 1. Revealed knowledge from Allah
 2. Acquired knowledge (through sensory perception and rational thinking).
 - iii. No basis for shirk in either source of knowledge.
 1. Neither in revealed knowledge
 - a. No book in the world (from the Hindu books, Jewish, Christian, scriptures, etc) can it be said that there is a claim that there is a partner with God.
 2. Nor in intellectual enquiry
 - a. Science is proceeding continuously towards total tawheed.
 - i. 50-60 years ago, there were two categories: energy and matter. Now they are one ($E = mc^2$).
 - ii. Used to be 4 types of energy. This has been gradually reduced - to three, $2 \frac{1}{2}$. Eventually science will conclude that there is only 1 type of energy.
 - b. Philosophical sciences also state their can only be 1 will.

- i. Idealist Philosophy:
 - 1. Father of idealism is Plato.
 - 2. There is something beyond matter.
 - 3. But it is one!
 - ii. Realist Philosophy:
 - 1. Father of realism is Arsitotle.
 - 2. Matter is the beginning and the end.
 - 3. Matter is only one!
 - e. Unto Allah is our final return, and there Allah will inform us of all that we do.
- 8. Ayat #9: "And as for those who believe and do good works, We will definitely join them with the righteous."
 - a. Now comes the ayat of encouragement.
 - b. For Sa'ad, this ayat is like saying don't feel sad. Allah has not left you alone. You are joined with those in better company. And if your mother joins you, she too will be joined with those who are in better company.
 - i. In the company of Abu Bakr, 'Uthman, 'Adur-Rahman, 'Adi, Muhammad (SAWS).
 - ii. You are in the ideological companionship - with those who are among the best of mankind.
 - iii. You will be joined with them in this life, but also in the Hereafter.
- 9. Ayaat #10 + 11: This is the most important part of this selection.
 - a. Ayat #10: "From among mankind, there are those who say: 'I believe in Allah.' But if he is made to suffer for the sake of Allah, he fears/abhors the persecution of mankind as he should fear/abhor the punishment from Allah. And if help comes from Allah, they will say 'We were with you'. Is not Allah best aware of what is in the hearts of His creation."
 - i. 1st part of the ayat:
 - 1. If you go back on you belief, you will face the most severe punishment from Allah.
 - 2. According to the Prophet (SAWS), the munafiqeen will be in the lowest part of jenna.
 - 3. Severe warning is given.
 - ii. 2nd part of the ayat:
 - 1. When victory comes, they want a share in the booty and in the pride of being on the right side - and they will claim that they were always with the believers.
 - 2. But today (in the times of difficulty) they don't want to face the hardship.
 - iii. Do people think that Allah does not know what is in the hearts of people!
 - b. Ayat #11: "And Allah will surely know who are the believers and Allah will surely know who are the hypocrites."
 - i. Again, recall the form of 'ya'alamanna', etc.
 - ii. No other part of the Qur'an does this form appear so frequently.
 - iii. Recall, in ayat #3 - Allah (SWT) distinguishes between the ones who are true and the ones who are liars.
 - iv. In ayat #11, Allah (SWT) raises the curtain and distinguishes between the true believers and the hypocrites.
 - 1. Suggesting that the sadiq (truthful one) is the mu'min.
 - 2. Suggesting that the kathib (liar) is the munafiq.
 - v. Allah (SWT) is will reveal and demonstrate who are the real mu'min and who are the munafiqeen.

- vi. Recall Surat al-Fussilat - those who believe and then stand firm in that belief.
 - vii. Very stern warning!
 - viii. If one says that s\he believes in Allah but is too afraid to face the persecution, then they should know that they are headed in the direction of nifaq, and the punishment for nifaq is the lowest level of hell.
 - ix. Similar ayat in Surat al-Hajj, ayat #11: "And among mankind are those who worship Allah at the edge. If good comes to him, he is content. If a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the clear/evident loss."
 - 1. Note: the word munafiq is not used here.
 - 2. All good deeds will be worth nothing.
 - 3. Nifaq is the zero multiplier. All the salat, zakat, etc. is multiplied by zero if you are a munafiq.
 - c. This is the only part of the Mecci revelations where the word munafiq is used.
10. Ayat #12 &+13:
- a. Ayat #12: "And those who disbelieve say tot those who believe, 'Follow our way and we will surely bear your sins.' Never will they bear anything of their sins. Surely, they are liars."
 - i. In addition to the parents, there are the elders who are trying to give 'good' advice to the youth.
 - 1. Try to encourage the youth to give up on this new distraction.
 - 2. They are meaning well, from their own point of view.
 - 3. Try to encourage the youth to think about their future, about their livelihood, about their wealth, about their respect, etc.
 - 4. Someone said the same to Abu Bakr, regarding his depleting wealth.
 - a. Twice it happened to Abu Bakr that his wealth was diminished to zero (he was financially broke) in the cause of Allah.
 - i. When Abu Bakr embraced Islaam, his working capital was 40,000.
 - ii. When going to hijra - didn't leave a single penny for his family in Mecca.
 - 1. His blind father then came to his two daughters (Asma and Aisha) who were left in Mecca and asked if he left anything behind. The daughters put some pebbles into a sack and showed it to the blind grandfather to convince him that they were okay.
 - iii. For the expedition to Tabuk, Abu Bakr gave everything he had to finance this effort.
 - ii. If you think that this will be a sin on the Day of Judgement, then we will take upon ourselves your sin.
 - 1. Can there be any sincerity more than this?
 - 2. They are willing to accept the burden of the sins to make sure that the youth don't give up their future.
 - 3. Demonstrates how difficult it was for the youth to follow Muhammad (SAWS) and go against the flow of society.
 - iii. Allah says about them that they will never bear the sins of the Muslims.
 - iv. Furthermore, Allah (SWT) calls them liars!

- b. Ayat #13: "And truly, they will definitely bear their own loads and other loads besides their own. And verily, they will be questioned on the Day of Judgement about that which they used to deceive."
 - i. Why will they carry other loads besides their own? - because they are adding to their loads by trying to lead people astray.
 - 1. Add to their sins, and their responsibilities.
 - 2. Never think that you will be absolved of responsibility if you follow their advice.

11. Aside on Surat al-'Ankaboot.

- a. This surah consists of 7 sections.
 - i. Section 1: First 13 ayaat are very comprehensive on the subject of Sabr.
 - 1. About the characteristics of those who will lead the revolutionary struggle to establish the Deen of Allah.
 - 2. Any revolutionary process requires people of character and strength.
 - 3. Two types of people:
 - a. Those who live for something - they have a goal, and live for that goal.
 - b. Qur'an says: They are like animals ([find reference](#))
 - i. They are living for the sake of living.
 - ii. Life is passing them by.
 - 4. Surat al-Mulk gives example of two people and asks who will be more guided:
 - a. One person is dragging himself face downwards, on his abdomen (stomach).
 - i. Living for the sake of living.
 - ii. Living for the sake of their animal instincts alone.
 - iii. Two main physical urges to live:
 - 1. Food - upper part of the abdomen.
 - 2. Sex - lower part of the abdomen.
 - b. The other is walking straight up with his head high - with a goal before him.
 - 5. Also discussed in Surat al-Hajj - if the goal is weak, the dalib will also be weak. If the goal is strong, the dalib will be strong.
 - ii. Then 3 sections recounting the experiences of previous prophets.
 - 1. To show Muslims what happened to Nuh, Ibraheem, Lut, etc.
 - 2. Note: a significant part of the Meccan surahs relate the history of the previous prophets.
 - a. Surat al-'Araf
 - b. Surat as-Shu'ara
 - c. Surat Yunus
 - d. Surat Hood
 - e. Surat al-Mu'minoon
 - f. Surat al-'Ankaboot
 - g. Even among the smaller Meccan surahs in juz 'amaa.
 - 3. In this lesson, Dr. Israr Ahmad has included only the two ayaat relating to Nuh (AS) the first messenger of Allah (SWT).

12. Nuh: First Messenger of Allah

- a. Ayat #14: "And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty; and the flood overtook them while they were among the dhalimoon."
 - i. Nuh (AS) was the first messenger to mankind.
 1. Adam (AS) was the first prophet, but he was not a messenger of Allah.
 2. Recall: rasool - someone sent.
 3. Between Adam (AS) and Nuh (AS):
 - a. According to the Qur'an, only one prophet was mentioned between Adam (AS) and Nuh (AS) - Idris (AS). In the Torah, his name is Hanook.
 - b. Torah mentions a second nabi before Nuh - Cees (AS).
 - i. But these things - the history of the messengers and prophets of Allah - we can take from the Torah.
 4. Known as the "second Adam".
 - a. Until that time, the progeny of Adam (AS) was limited to one region of the world. They didn't spread out far and wide across the world.
 - b. All of humans living today are now the progeny of the three sons of Nuh.
 - i. The fourth son remained a kafir and drowned with the kufar.
 1. Even at the last moment Nuh (AS) asked his son to join him on the ark and the son replied that he would go to the mountain and it would save him from the water.
 2. He therefore perished among the other kufar.
 - ii. The remaining three sons are the fathers of the rest of the human population since Nuh.
 1. Ham
 2. Sam
 3. Yakif
 - ii. "to his people" - Before Muhammad (SAWS), every messenger was sent only to his own people or to a specific region.
 1. Lut - Sodum & Aamurah
 2. Musa - Pharoah and Egypt
 3. 'Esau - Bani Isra'eel.
 4. xxx
 5. Salih - Thamood
 6. Shu'aib - Madiyan
 7. Every rasool addressed "ya qawmi...". Only Muhammad (SAWS) addressed "ya ayuha naass..."
 - iii. Nuh (AS) remained with his people for 950 years.
 1. Mufasireen have inferred that 950 years was the period of da'wa - the period before the flood.
 2. The torah states, however, that the flood came after 650 years of da'wa, and then Nuh (AS) lived another 300 years after the flood.
 3. Linguistic arguments
 - a. "fa ..." can denote one of two aspects:

- i. fa thaqeef - sequential. Refers to something that happens afterwards.
 - 1. Thuma is definitely for sequence.
 - ii. Fa aqif - additional. Just like "and". Does not necessarily imply sequence.
 - 1. Could be like wa.
 - b. If fa thaqeef, then the mufasireen's traditional interpretation is correct.
 - c. If fa 'aqif, then the version that exists in the Torah could be correct.
 - d. Dr. Israr Ahmad can't decide.
- b. Ayat #15: "Then We saved him and those with him in the ship/Ark, and made it an ayat for the 'alameen."
 - i. In this case, the "fa" is for thaqeef.
 - ii. It seems that only a few people survived in the Ark.
 - 1. Possible that the progeny of those other companions didn't survive.
 - 2. The Qur'an states that after the flood, all man are the progeny of the three sons of Nuh ([find reference](#)).
 - 3. Wa Allahu 'alim.
 - iii. Made it a sign/ayat for all of the world.
 - 1. Two opinions:
 - a. First opinion - "ha" is referring to the Ark of Nuh (AS) will come to light in the world and serve as an ayat to the world - to prove that what the Qur'an says is correct.
 - i. Surat al-Fussilat - "we shall go on showing to them our signs in the universe as well as in their own bodies." - i.e. to prove to them that the Qur'an is haq.
 - ii. Science has been progressing to prove what is in the Qur'an.
 - b. Second opinion is that the "ha" is referring to the waqi'ah (total happening?) ([Editor's note: I can't understand what Dr. Israr Ahmad means by this.](#))
- c. Why does Allah (SWT) follow up the first section on sabr with the stories of the previous messengers?
 - i. To show not only to Muhammad (SAWS) but also to his followers (RA) - the believers in Mecca:
 - 1. Show Sabr - Surat al-Ahqaaf, ayat #35: "Therefore be patient/steadfast as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that with which they are promised as if they had not stayed more than an hour in a single day. A clear message. But none shall be destroyed except the people who are fasiqoon."
 - a. If they call you majnoon, sahir or sha'ir, thief, liar, etc. it is nothing. All the messengers have endured the same persecution.
 - b. Nuh (AS) endured for 950 years.
 - 2. Final victory will belong to the believers. 'Allah has decided it that He and His messengers will be victorious' ([find the reference](#)).
 - a. Recall the hadeeth of khabab - how a time would come when a rider would ride in peace from east to west coast of Arabian peninsula.

3. Allah (SWT) is testing you - He is allowing them to inflict this pain and suffering on you - to see who among you are sincere and truthful.
 - d. Another Point: Indian scholar (Shams xxx Usmani) that studied the Hindu scriptures for 40 years is convinced that Nuh (AS) is the person whom they call Manu.
 - i. Nuh to Mahani (the great).
 - ii. Mahani to Mahanu
 - iii. Mahanu to Manu.
 - iv. Dr. Israr Ahmad agrees with this opinion.
 1. Qur'an says that there has been no city/town where we have not sent a messenger/warner.
 2. Sent a messenger to every nation.
 3. They also are the progeny of Nuh (AS).
 4. Scholars have said that:
 - a. Sham is the father of the semetic nations
 - b. Ham (3rd son) is the father of Egypt, Sudan, Sind and Hind - historically, the link was Yemen.
 - c. Yakif - [Israr Ahmad didn't mention who the descendants of Yakif are believed to be.](#)
13. Below is from the previous lecture on Surat al-Baqara - may be useful to incorporate into notes above.
14. Now, will proceed to discuss some of the remaining selections mentioned.
- a. First three ayaat of Surat al-'Ankaboot.
 - i. This Surah was revealed in the beginning of the Mecci period.
 - ii. Recall, there are 7 groups of Mecci and Medini surahs.
 1. Actually, can consider it 6 groups/collections of Mecci surahs in the Qur'an.
 - a. First two groups were revealed in the last four years of the Mecci period.
 - b. The two middle groups were revealed in the middle four years.
 - c. Surahs of the last two groups, starting from Surat al-Qaaf, were revealed in the first 4 years of the Mecci period.
 2. The first group, surat al-Fatiha is a very small Mecci surah, the rest are all very large Medini Surahs (Surat al-Baqara to Surat al-Maida).
 - iii. Surat al-'Ankaboot was revealed in the fifth year of the Mecci stage (one of the middle two groups).
 1. During this middle Mecci period, the persecution from the Qur'aish began to get very severe.
 2. The persecution of the sahaba reached it's zenith during this stage.
 3. Most oppressed were the Muslim slaves.
 - a. Slaves had no rights. They were owned by their masters. Therefore, they could be killed by their masters without any punishment. It was their property and nobody else's business.
 - b. Bilal, Abu Fageeth? and other female slaves.
 4. After the slaves, there was another category - foreigners who had settled in Mecca - neither Qur'aish nor slaves.
 - a. Rule of Mecca that only the Qur'aish or their slaves could live in Mecca.
 - b. Foreigners had to take the refuge and protection of the Qur'aish.

- c. Sumayya and Yasser were both under the amaan (protection) of the uncle of Abu Jahl. When the uncle died, Abu Jahl had complete authority over them. He murdered both of them.
 - 5. In the face of this tremendous persecution, some people began to complain why was Allah (SWT) not protecting them and stopping this persecution. Allah (SWT) is all-powerful, why is He letting this happen.
- iv. In this context, the first three ayaat of Surat al-'Ankaboot were revealed:
 - 1. Ayat #1: "Alef, Laam, Meem."
 - 2. Ayat #2: "Do men think that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction?"
 - 3. Ayat #3: "Lo! We tested those who were before you. Thus Allah knows those who are sincere and those who are false."
- b. Allah (SWT) will separate those who are true mu'mins and those who have made a false claim to Imaan.

Surat al-Munafiqoon:

Preliminary Points (tathakur):

1. Selected Course Sequencing:

a. Previously, this surah was included as lesson 4 of Section IV. Now, it is included in Section V.

b. Review:

i. Objectives of Selected Study:

1. Study is designed to give comprehensive view of Islaam.

a. Is Islaam a full-code of life or just a system of dogma and religious rituals.

b. Becomes very evident that Islaam is a full-code of life.

c. The selected study covers about 2 jus (roughly 1/15 of the Qur'an).

2. Study is designed to inform Muslims of a comprehensive view of the duties of Muslims.

a. What are the demands of our Lord and Creator.

b. May be that we are convinced that we are already doing everything, but find out on the Day of Judgement that we didn't know what our responsibilities were.

c. Must know the criterion by which we will be judged - in order to be successful.

ii. Section 1:

1. Foundation for the entire selected study is Surat al-Asr.

a. One of the smallest surahs in the Qur'an.

b. One of the most important surahs in the Qur'an:

i. Imam Shafi' says about this surah that if people pondered over this surah only, it would be sufficient for their guidance.

ii. Imam Shafi' also says that if there were no other surah revealed, it would have been sufficient for guidance.

c. 4 conditions for salvation:

i. True Imaan

ii. Good Deeds - which should be proportionate to his Imaan.

iii. Enjoin upon each other whatever is true, just.

iv. Enjoin upon each other sabr -steadfastness, forbearance, patience (in the face of opposition to the truth that you are espousing).

2. Ayat al-Birr

3. Surat al-Luqmaan

4. Surat al-Fussilat

iii. Section 2: Constituents of Imaan.

1. Surat al-Fatiha

2. Surat Aal-'Imraan

3. Surat an-Noor

4. Surat at-Taghaboon

5. Surat al-Qiyammah

iv. Section 3: Details of Good Deeds

1. Surat al-Mu'minoon & Surat al-Ma'arij: foundation of mu'min character

2. Surat al-Furqaan: comprehensive view of mature mu'min character

3. Surat at-Tahreem: family life in Islaam.
 4. Surat Bani-Isra'eel: families make up society - concept of social values.
 5. Surat al-Hujiraat: basis of Islamic state and how to structure Islamic civilisation.
 - v. Section 4: Tawasau bil Haqq - topmost position is jihaad fee sabilillah.
 1. Surat al-Hajj: jahidu fillahi haqqi jahadihi.
 2. Surat as-Saff: most comprehensive surah on the highest level of jihaad fee sabilillah - qitaal fee sabilillah.
 3. Surat al-Jumu'a: methodology of changing people.
 4. Surat al-Munafiqoon: used to be in this section, but Dr. Israr has moved it to Section 5.
 - vi. Section 5:
 1. Surat al-Baqara (153-157):
 2. Surat al-'Ankaboot: whoever claims to believe will face tests - to prove whether they really believe and have really chosen the life of the Hereafter, or whether they have just made a verbal attestation of belief.
 - a. Permanent rule of Allah (SWT) to test people and make it manifest who is telling the truth and who is not telling the truth.
 - b. Only place where the word 'munafiqoon' appears in the Meccan Surahs.
 3. Surat al-Munafiqoon: after discussing the sunnah of Allah (SWT) to test people and determine who are the munafiqoon, we study the subject of nifaaq in detail.
2. Sequence of the Surah in the Qur'an:
- a. Immediately before Surat al-Munafiqoon are Surat as-Saff and Surat al-Jumu'a.
 - b. Immediately after this surah is Surat at-Taghaboon.
 - c. Surat as-Saff: purpose of Muhammad (SAWS).
 - i. That Muhammad (SAWS) was not sent merely as a preacher, warner, giver of glad tidings, but also to lead a revolutionary movement to make the Deen of Allah (SWT) supreme (ayaat 8 & 9).
 - ii. Institution of Prophethood came to an end and reached its zenith in the person of Muhammad (SAWS).
 - iii. Those Muslims who profess to believe in Muhammad (SAWS) must exert all their energy and wealth for the same purpose that Muhammad devoted his entire life (ayaat 10 & 11).
 - d. Surat al-Jumu'a: methodology of training
 - i. Those who believe in this message must be trained.
 - e. Surat al-Munafiqoon:
 - i. Those who want to be legal Muslims but don't devote their bodily, financial and intellectual resources for the purpose discussed in Surat as-Saff.
 - ii. Those who do not commit to this objective, will find nifaaq in their hearts.
 - iii. This is the most profound surah on nifaaq.
 1. Other Medinan surahs deal at length with nifaaq:
 - a. Surat Aal-'Imraan
 - b. Surat at-Taubat
 - c. Surat an-Nisa'a
 - d. Surat al-Ahzaab
 2. The 11 ayat of Surat al-Munafiqoon provide the comprehensive overview of nifaaq:

- a. Cause of the the disease
 - b. Symptoms - for diagnosis.
 - c. What is the prognosis - at what point does this disease become fatal.
 - i. Note: for those that choose the path of nifaaq, it becomes easier for them to live with it. For those who choose the path of Imaan, Allah makes it easy for them.
 - d. Treatment of the disease
 - i. Preventive treatment
 - ii. Measures to cure the disease.
 - f. Surat at-Taghaboon:
 - i. Most comprehensive surah on the topic of Imaan.
 - 1. Nifaaq is the negative, Imaan is the positive.
 - 2. Recall - one of the Qur'anic paradigms is to first negate the negative aspect and then affirm the positive aspect.
 - a. i.e. shahada - la illaha illa Allah.
 - b. So, after negating Nifaaq Allah (SWT) discusses Imaan.
 - 3. Though Imaan is discussed at length in the Meccī surah, these 18 ayaat of this Medīni surah are the most comprehensive overview of Imaan.
 - g. Conclusion:
 - i. Surat as-Saff - objective of Muhammad (SAWS) and call to accept this objective - jihaad fee sabilillah.
 - ii. Surat al-Jumu'a - methodology for training those who accept this call.
 - iii. Surat al-Munafiqoon - deals with those who fail to engage in the training process and fail to devote their wealth and lives to the mission of Muhammad (SAWS) (fail to wage jihaad fee sabilillah).
 - iv. Surat at-Taghaboon - deals with the opposite of Nifaaq which is Imaan.
3. Imaan has two opposites:
- a. Imaan vs Kufr
 - i. Opposite of Imaan outwardly (legally) is kufr.
 - b. Imaan vs Nifaaq
 - i. Opposite of Imaan inwardly (in the heart and on the Day of Judgement) is nifaaq.
 - c. 3 conditions of a person who is outwardly a Muslim:
 - i. Real Imaan in the heart (positive value)
 - ii. Nifaaq Imaan in the heart (negative value)
 - iii. Neither Imaan nor Nifaaq (zero condition). Recall Surat al-Hujuraat, ayat # 14.
 - 1. Though Imaan has not entered their hearts, Allah (SWT) will accept their good deeds.
 - 2. Allah (SWT) does not accept the deeds of the munafiqeen.
 - 3. Perhaps 99.99% of Muslims fall into this category.
 - a. Not munafiqeen.
 - b. Not mu'mineen either.
 - d. In one aspect we are worse: we are not obeying Allah (SWT) in totality. We are only obeying Him partially.
 - i. Allah (SWT) demands total obedience. Qur'an: enter into Islaam totally (wholeheartedly). (Editor's note: [Need to find the reference for this quote.](#))
4. Linguistic origins of Nifaaq:
- a. Root: na fa qa.

- b. Refers to desert lizard - because it has it's tunnel has many different entrances, so if there is danger at one end, it goes out the other end.
 - c. Refers to two-faced people.
 - i. Try to keep their options open with all different people.
 - ii. Don't stand up for anything, because always trying to please everyone.
 - iii. Want to save himself.
 - d. Note: true mu'min does not fear death.
 - i. Allah (SWT) has already purchased the lives of the believers, so for them, they are eager to seek death in the cause of Allah - they are just custodians over their lives and Allah is the owner of it, so it is better to give up the custodianship earlier rather than later (so that they don't prolong the responsibility over it).
 - ii. Allama Iqbal's poetry: the sign of a true mu'min is that when death approaches him, he has a smile on his face.
5. Person who claims to be a Muslim and mu'min but does not like to spend his belongings and life for the cause of Allah is, by definition, a munafiq.
- a. Note: Nifaaq is not a legal entity.
 - b. Nifaaq is hidden.
 - c. Every munafiq is legally a mu'mun.
 - i. Prophet (SAWS) prayed even at the janaza of Abdullah ibn Ubaiy - the chief of the munafiqeen.
 - ii. Prophet (SAWS) knew who were the munafiqeen, but he kept it a secret.
 - 1. Only after the battle of tabook?, did the prophet (SAWS) identify some of the munafiqeen.
 - 2. Prophet (SAWS) told some of the names of the munafiqeen to Hudhaifa. Some of the munafiqeen tried to attack Muhammad (SAWS) on his return from Tabook. Muhammad (SAWS) then revealed their names to Hudhaifa, but he was not allowed to tell anyone else who they were.
 - iii. Hudhaifa said "the nifaaq was only in the days of the Prophet. Now there is only Imaan and Kufr."
 - 1. Nifaaq is unseen.
 - 2. Only legal distinction is Muslim and non-Muslim.
 - 3. Nifaaq still exists, but it is not possible to identify it.
6. Two types of Nifaaq - according to traditional scholars.
- a. Traditional Scholars identify:
 - i. Nifaaq fil 'aquida - nifaaq of the heart.
 - ii. Nifaaq fil 'aml
 - 1. Hadeeth:
 - a. Abu Hurairah (Bukhari & Muslim) narrates "there are three signs of a munafiq. Whenever he says something, he lies. Whenever he makes a promise, he breaks it. Whenever he is entrusted with a trust, he betrays it."
 - i. If these three things are present in a person, then he is a munafiq.
 - ii. Even if he is praying and fasting during Ramadhan, even if he thinks he is a Muslim.
 - iii. Munafiq from a practical point of view.
 - b. Dr. Israr Ahmad has a different classification of nifaaq:
 - i. Conscious Nifaaq - one who deliberately enters into Islaam only to deceive people. Willful decision.

1. Surat Aal 'Imraan, #72: "And a party of the people of the Scripture say: 'believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.'"
- a. Jews plotted to try to undermine Islaam and create doubts among the mu'mins through conscious nifaaq.
 - b. Claimed to be Muslims and then shake the credibility of Islaam by then rejecting Islaam to create doubt among the believers.
 - c. Outwardly a muslim, but inwardly a kafir.
2. Surat al-Ma'ida, #61: "When they come to you, they say: 'We believe.' But in fact they enter with disbelief and they go out with the same. And Allah knows all what they were hiding."
- a. Even reports of Hindus embracing Islaam and to act as spies. Many of them even served as Imaams in mosques of villages.
3. This conscious nifaaq is rare. Most of the Qur'anic references to nifaaq are in the context of unconscious nifaaq.
- ii. Unconscious Nifaaq - someone doesn't even know himself that he is a munafiq.
 1. This type of nifaaq is discussed at length in the Medini surahs.
 2. Qur'an calls it a disease.
 3. 3 Causes of Nifaaq:
 - a. Weakness of Imaan.
 - i. Just like the immune system - when it is weak, it becomes susceptible to disease.
 - ii. Imaan is the resistance.
 - iii. Entered into Islaam with sincerity because it appealed to his mind and heart.
 - iv. But when the time comes to spend for the cause of Allah and risk your life for the cause of Allah, they falter and tremble.
 - v. This is only weakness of Imaan - not nifaaq - provided they admit that it is their short-coming.
 1. They realize that they have this weakness and don't try to cover it up or hide it.
 2. They asked the Prophet (SAWS) for forgiveness and to prey to Allah (SWT) to forgive them.
 - vi. Beyond this line, is nifaaq.
 4. 3 Stages of Nifaaq.
 - a. Start covering your faults with lame excuses. Tell lies to cover up.
 - i. Often the word "kathib" lie is used in reference to the munafiq.
 - b. Person starts taking false oaths - swearing by Allah - to add credibility to their efforts to cover themselves.
 - i. The oath of swearing by Allah is used in 13 places of the Qur'an.
 - ii. 11 of those times is it used in reference to the munafiqeen using the oath.
 - iii. Recall ayat #2 of Surat al-Munafiqoon.
 - iv. Eventually, the credibility of the munafiqoon dries up and they begin to grow in enmity.
 - c. Third stage is the point at which they begin to hate the believers.

- i. Become enemies of Allah and His messenger and the believers.
- ii. This is the point of no return.
 - 1. During the first and second stage, there is the chance of correcting yourself.
 - 2. Can repent and evaluate yourself to understand why you are not living up to your commitment.
- iii. The Qur'an says that the hypocrites will be in the worst part of hell.
- iv. Even if Muhammad (SAWS) asks for their forgiveness 70 times, Allah (SWT) will not forgive them (Surat at-Taubat?).

7. Treatment of Nifaaq:

- a. Preventive treatment dhikr Allah.
 - i. Must strengthen your Imaan with dhikr.
 - ii. Increase your Imaan so that the infection does take hold.
- b. Infaaq
 - i. If the infection has taken hold of you, then spend in the cause of Allah.
 - ii. Basic cause of nifaaq is love of this world. So spend of your resources to get rid of your love of wealth (love of dunya).

8. Historical Background:

- a. Revealed as a single revelation in the 6th year after Hijra.
- b. Mentions some incidents that took place on the eve of the battle of Bani Mustalaq.
 - i. The Prophet (SAWS) and the Muslims were returning from the battle. They camped at a point in between the battle site and Medina.
 - ii. While camping - a confrontation erupted between a muhajir and an ansar at a well. (well of murasi'ah)
 - 1. Muhajir - Jayjah ibn xx mithari??? (a servant of Omar).
 - 2. Ansar - Sinan ibn Omar al-Juhani. He was haleef of Banu Khazraj - the larger of the two tribes of the Ansar.
 - a. The leader of Banu Khazraj was the hypocrite Abdullah ibn Ubaiy.
 - b. Recall that the larger of the two Ansar tribes was Banu Khazraj.
 - iii. During this confrontation, the slogans of jahiliyah were raised and the two sided began to gather along tribal lines.
 - 1. Jayjah called the muhajireen for help.
 - 2. Sinan called the Banu Khazraj for help.
 - iv. When the Prophet (SAWS) heard this, he came to the scene and ended the confrontation.
 - v. Afterwards, there was a meeting of the munafiqeen at the campsite of Abdullah ibn Ubaiy.
 - 1. Roused their anger towards the muhajireen.
 - a. We - the ansar - welcomed them and fed them.
 - b. Now they are challenging us.
 - c. We are the rightful masters and owners of Medina.
 - 2. Told them to stop spending on the muhajir - when they go hungry, then they will leave.
 - 3. When we reach Medina, the honorable ones will turn out the weak/meek ones.

4. One teenager from the Ansar - Zaid ibn Arqam al Ansari - was present though he was a true mu'min. Because of his age, no notice was taken of him. After the meeting, Zaid went to report what happened to Muhammad (SAWS).
 - a. The Prophet (SAWS) then called Abdullah ibn Ubaiy and asked him if he said such things.
 - b. Abdullah ibn Ubaiy swore that he did not say such things and that Zaid was a liar.
 - c. Naturally, the word of the chief of Banu Khazraj was more powerful than that of a young boy - so Zaid was discredited.
 - d. Then Allah (SWT) revealed Surat al-Munafiqoon and exonerated Zaid. The Prophet (SAWS) affectionately touched the ears of Zaid and said 'the ears of the boy heard correctly'.
9. The rest of the background has been studied in the first two lessons of Section V (Surat al-Baqara and Surat al-'Ankaboot).

Tafseer:

1. Ayat #1: "When the hypocrites come to you (O Muhammad), they say: 'We bear witness that you are indeed the Messenger of Allah'. And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars."
 - a. "Itha jaa'aka" - when they come to you. The address is to Muhammad (SAWS).
 - b. Note: the statement of the munafiqoon was correct:
 - i. Muhammad (SAWS) was indeed the Messenger of Allah.
 - ii. But the Munafiqoon are liars because they say this but don't believe it. Everything deed is based on intention, and their intention for saying this is only to be included among the Muslims for worldly gain.
 - c. First stage of Nifaq is telling a lie.
 - i. Hadeeth also refers to telling a lie as one of the signs of hypocrisy.
2. Ayat #2: "They make their oaths as shields, so that they turn men away from (or avoid committing themselves to) the path of Allah. Verily, evil is that which they do."
 - a. Some of the translators have translated "Aimaan" as "Imaan". Not the same thing at all.
 - i. Imaan - faith.
 - ii. Aimaan - oaths. Plural of yameen - right hand. When someone makes an oath, he raises his right hand.
 - b. Shields used to protect oneself from swords, arrows, etc. They would first use excuses and then to support their excuses, they used oaths.
 - c. Turn away from the path of Allah:
 - i. Sadda, yusuddu has two meanings:
 1. To hold back yourself. Not to go in the direction where you are called to go.
 2. To obstruct others from going in the direction of where they are called to go.
 - ii. Most translators have used the second meaning - turning people away from the cause of Allah.
 - iii. More likely the primary meaning in this case is the first meaning - that they take their oaths as a shield to avoid doing what they are called to do (and save their lives, wealth and property).
 - d. Verily, what they are doing is very evil for them.

- i. They think that they are doing something good - saving themselves.
 - ii. Ayat in the second section of Surat al-Baqara - you have faith just like the others who have faith. Their reply was, should we believe like these fools?
 - 1. The believers don't look after their own interests - they are fools.
- 3. Ayat #3: "That is because they believed and then disbelieved. Therefore, their hearts have been sealed so that they don't have real understanding."
 - a. Originally believed! Not willful munafiqeen who declared Islaam as a conscious conspiracy.
 - i. They did believe.
 - ii. After that, they disbelieved and their Imaan was gone.
 - b. Allah put a seal on their hearts.
 - c. Don't have real understanding.
 - i. They limit their 'wisdom'/understanding to this life only. But they don't understand that the real life is the life of the hereafter.
 - ii. Very cunning in matters relating to this world.
 - iii. But death will come to every person.
 - iv. The truly wise and successful person is the person who prepares for the life hereafter.
 - d. Process of becoming a munafiq:
 - i. Surat an-Nisaa', #137 + 138:
 - 1. #137: "Verily those who believe, then disbelieve, then believe (again) and then disbelieve (again), and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (right) way".
 - 2. #138: "Give the tidings to the Munafiqeen that for them is a painful torment."
 - ii. Note: when a person is drowning in a lake, he goes down, and then struggles back up, then goes down and then struggles back up. This goes on two or three times, and then finally he just disappears and drowns. Only rises up again when his dead body has swollen and becomes lighter.
 - iii. They had real faith, but they descended into nifaq.
 - iv. Levels of Nifaq:
 - 1. Lie
 - 2. Shirking their duties
 - 3. Not risking their lives or spending for the cause of Allah.
 - v. When the disease reaches the third level, a seal is put on their heart and they have passed the point of no return.
- 4. Ayat #4: "And when you see them, their figures please you. And when they say something, you listen to them attentively. They are as if they were blocks of wood propped up. They think that every shout is against them. They are the enemy, so beware of them. May Allah curse them! How they are perverted!"
 - a. "Figures please you" - healthy, well-dressed, wealthy.
 - i. Very influential because common people hold them in high esteem.
 - ii. Live for this world, so they show-off their status.
 - b. "listen to them attentively" - because they are influential people, you listen attentively.
 - c. "props of limber" - though they appear impressive, the reality is that they are nothing except blocks of timber, propped up.
 - i. Look impressive from the outside, but the reality is that they are very weak.
 - ii. Very weak character - can't stand on their own. Need to be propped up.
 - iii. The body looks very strong, but the will-power and character is weak.

- d. "every shout is against them" -
 - i. i.e. perhaps a call to go out and confront an approaching enemy.
 - ii. Always fearful of facing tests and tribulations.
 - e. "they are the real enemies - beware of them."
 - i. An open enemy will attack from the front - expected. You know where you stand with them.
 - ii. But the munafiqeen are hidden enemies and will stab you in the back.
 - iii. Be careful about the munafiqeen and take precaution.
 - f. "May Allah curse them"
 - i. Allah's curse is on them - they have passed the point of no return and can no longer attain to Imaan.
 - ii. Allah himself has cursed them.
 - g. "inna yu'faqoon" can be translated in two ways:
 - i. How they are perverted
 - ii. From where they are being perverted.
 - 1. So fortunate - they had the opportunity to be sahaba of Muhammad (SAWS).
 - 2. Because they embraced Islaam only for the love of wealth and power and success in this world - all trivial things - they have descended from the greatest heights (sahaba of Muhammad (SAWS)) to such a low level that Allah himself curses them.
5. Ayat #5: "And when it is said unto them: 'Come! The Messenger of Allah will ask forgiveness for you', they turn their faces and you see them holding back (yusaddu) - and they are arrogant."
- a. At the stage of weakness of Imaan (not nifaaq) one can admit his mistakes and ask for forgiveness.
 - b. But because they had become munafiqoon of the third order, when they were given the opportunity to have Muhammad (SAWS) forgive them and ask Allah (SWT) to forgive them, they turned away in arrogance.
 - c. "Yusaddu" - used here in the same sense as in ayat # 2.
 - i. Holding back.
 - ii. Cannot translate it as obstructing others.
 - iii. When they are called to seek forgiveness, they hold themselves back.
 - iv. Think to themselves, why should we go to Muhammad (SAWS).
 - 1. Because they don't have real Imaan, they don't realize that Muhammad (SAWS) is the prophet of Allah.
 - 2. They know Muhammad (SAWS) only as Muhammad ibn Abdullah al-muhajir.
 - 3. Didn't know Muhammad (SAWS) as the Rasool Allah.
 - 4. Though they professed this, they didn't know it.
 - d. They arrogant.
6. Ayat #6: "It is the same to them whether you ask forgiveness for them or do not ask for forgiveness for them. Allah will never forgive them. Verily, Allah does not guide the fasiqeen (evil-doers)."
- a. After reaching the third stage of Nifaaq, the prognosis is very bad.
 - b. It is equal for them whether you do or don't ask for forgiveness for the them. Allah will never forgive them.
 - c. Even more powerfully stated in Surat al-Taubah, ayat # xx.
 - i. Even if you ask our forgiveness for them 70 times, We will never forgive them.

- d. The people who prayed in the mosque of the Prophet (SAWS) { 1 payer in the mosque of the Prophet (SAWS) is equal to 50,000 prayers } - and yet they belied the Prophet (SAWS) and failed to live up to the requirements of sacrifice to establish the Deen of Allah (SWT).
 - e. Verily, Allah does not forcibly guide such rebellious wrong-doers.
 - i. Allah (SWT) gives us the choice
 - 1. Whether we choose to be grateful to Allah or show ingratitude to Allah.
 - 2. Whether we choose to obey Allah or to disobey Allah.
 - 3. Whether we choose to follow the path of Imaan and jihaad in His cause, or the path of nifaaq and this worldly life.
 - ii. If you choose the path of righteousness, Allah (SWT) will help you. If you choose the path of nifaaq, Allah will let you go.
7. Next two ayaat refer to the incident after the battle of Bani Mustaliq.
- a. Ayat #7: "They are the ones who say: 'Don't spend on those who are with Allah's Messenger, until they desert him.' And to Allah belong the treasures of the heavens and the earth, but the munafiqeen do not understand."
 - i. Wanted the Ansaar to stop supporting the muhajireen.
 - ii. Don't understand the Allah (SWT) can provide in any way He wants.
 - iii. Recall - end of ayat #3 - Allah put a seal over their hearts so they don't understand. Here again, the same word is used "yafqahoon".
 - b. Ayat #8: "They say: 'Surely if we return to Medina, the more honorable/mightier ones will expel the weaker ones.' But honor, power and glory belong to Allah and to His Messenger and to the believers, but the munafiqeen do not know."
 - i. Conspiring to drive the Muhajireen away from Medina.
 - ii. Characterizing the Muhajir as weak and poor people who depend on the support of the Ansar.
 - iii. Note: some people have wrongly translated 'athalu' as 'meaner'.
 - 1. "...will expel the 'meaner' ones"
 - 2. This is very wrong.
 - 3. "Thalee" in Arabic only means weak, overpowered, down-trodden. The word does not in any way connote meanness at all in Arabic.
 - 4. Allah (SWT) uses the word in reference to His help in the battle of Badr when they were very weak.
 - iv. Don't understand that the real honor belongs to Allah and His Messenger and the believers.
 - 1. See Ayat al-Kursi.
8. Section 1 - diagnosis of nifaaq. Ideology of nifaaq, 3 stages of nifaaq, prognosis of nifaaq, symptomatology of nifaaq. Section 2 now discusses treatment.
- a. Ayat #9: "Oh you who believe, don't let your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers."
 - i. This ayat deals with preventive treatment.
 - ii. Must attend to you children, feed them, etc.
 - iii. But you must understand that your duty to Allah (SWT) is superior and takes precedence to your duty to anyone else including your children.
 - 1. Must be faithful first to Allah
 - 2. Then you may discharge your duties towards your fellow men.
 - iv. Children engross your attention and take all your energy - to the point that you have nothing left to give to the cause of Allah (SWT).

- v. Recall Surat Aal-'Imraan - those who remember Allah sitting, standing, and sleeping.
 - 1. Ayat has both words: dhikr and fikr. We will discuss this issue in greater detail in the next lesson.
 - 2. Dhikr - keeping Allah (SWT) present in your heart.
 - a. What we call dhikr is actually the means of dhikr.
 - b. i.e. saying "Allah Akbar".
 - c. But if you are saying these things, while your thoughts are wandering on other topics, then you're not doing dhikr.
 - d. Recall how one of the sahaba went and prayed quickly in front of the Prophet (SAWS). The Prophet (SAWS) then told him to pray again, because he didn't pray. After 3 times, the Prophet (SAWS) taught him to pray with the proper mindset and giving due measure to each act in the salat.
 - 3. Fikr - logical deduction ($A=B; B=C \Rightarrow A=C$).
- vi. Then whoever forgets Allah in their hearts, they are the real losers. Shaitan will whisper and incite you to that which leads to the hellfire.
- vii. To save yourself from nifaaq, need to strengthen your resistance. Resistance is Imaan.
 - 1. The highest form of dhikr is the Qur'an.
- b. Ayat #10: "And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: 'My Lord! If only you would give me respite for a little while, then I should give in charity and be among the righteous.'"
 - i. This ayat discusses ways to cure nifaaq once it begins to enter into the heart.
 - ii. Everyone of us is susceptible to the disease:
 - 1. Saying of Hassan al-Basri - one of the most notable Tabi'een: "Only a true believer fears nifaaq and only a real munafiq sees himself secure from nifaaq."
 - 2. Hadeeth: narrated by another Tabi'een, Abi Mulayqa. "I met 30 of the companions of the Prophet (SAWS). Each one of them had fear that they had nifaaq in their hearts."
 - a. Recall: Tabi'een is one who didn't meet the Prophet (SAWS) but met one of the companions of the Prophet (SAWS).
 - 3. Famous incident that one of the sahaba - Hanzala (RAA) - came out of his home crying: "Hanzala has become a munafiq, Hanzala (RAA) has become a munafiq".
 - a. Abu Bakr (RAA) then asked why are you saying this.
 - b. Hanzala (RAA) said, when I'm with the Prophet (SAWS) I feel very strong in my Imaan. But when I return to my family my Imaan does not maintain itself.
 - c. Abu Bakr (RAA) then said, that was true of himself as well. So they resolved to go to the Prophet (SAWS) and ask him.
 - d. The Prophet (SAWS) said that this is not nifaaq. If you were to maintain the condition of Imaan that you have when you are with me, all the time, then the angels would descend and shake hands with you.
 - i. This level of Imaan cannot be permanent.
 - ii. But the real Imaan stays there.
 - 4. Two incidents about Omar (RAA).

- a. Hudhaifa narrates, 'once I was sitting in the Mosque and Omar passed by. Omar asked, "Oh Hudhaifa, xxx Muslim has died, so let us go to the graveyard to pray the janaza." Then he went away. Then when he was leaving the Mosque, he looked towards me and I was sitting, then he understood. Then Omar came to Hudhaifa and asked "Oh Hudhaifa, I give you the oath with Allah, am I also included in this list? Hudhaifa then said "By Allah, no. You're name was not included, but I will not say this to anyone else."
 - i. Understood that Hudhaifa was not accompanying the janaza of this person, because the person had been mentioned as one of the munafiqeen by the Prophet (SAWS).
 - ii. Omar (RAA) had the fear of nifaaq.
 1. And yet we, today, don't fear nifaaq!
 - iii. Couldn't tell anyone else, because then everyone would go to Hudhaifa and ask if they were munafiq, and then the secret of Muhammad (SAWS) would be revealed.
- b. Hadeeth (Hanbal): Umma Salima (one of the wives of the Prophet) narrated that the Prophet (SAWS) once said "From among my companions there are those who will never be able to see me, nor will I see them after my death." When Omar heard this, he went to Umma Salima and asked her if his name was included in this list. She said no, but I will not say this to anyone else.
 - i. Though they are included among my companions in this life, they will not reach jenna in the Hereafter.
5. Du'a of the Prophet (SAWS): Oh Allah remove the nifaaq from my heart, the showiness from our hands, and the lying from our tongue and ..."
(Editor's note: [Need to find du'a and complete it.](#))
 - a. These are the premises of nifaaq.
- iii. If someone sees that nifaaq has entered his heart, and he becomes conscious of it, then he should immediately take curative methods.
 1. Infaaq - spending in the cause of Allah.
 - a. Note: Infaaq is not sadaqat. Sadaqat is feeding the poor and needy.
 - b. Infaaq is spending for the cause of establishing the cause of Allah.
 2. Nafaq/yanfiqu: something is spent or has died.
 - a. I.e. All our money is spent.
 - b. The horse has been spent - has died.
 - c. Just as you spend your bodily resources, so too will you spend your financial resources.
 - i. Just as a man dies, so too will his wealth die - be spent.
 - ii. Jihad bil maal is mentioned before jihad bil nafs.
 - iii. Recall Surat al-Hujiraat, #15.
 3. Spend before death comes to you.
- iv. Those who have hypocrisy in their hearts will ask Allah (SWT) to give them just another chance and then I will give everything away for your cause and I will become among the saliheen (become a true mu'min and wage true jihaad for Allah).

- c. Ayat #11: "But Allah does not give reprieve to any soul when it's term comes, and Allah is all-Aware of what you do."
 - i. Despite their longing for another chance to prove themselves, Allah does not extend the time a person has. This has already been written.
 - ii. Allah very well knows all that you have done.
 - 1. Can't deceive Allah - can only deceive your own selves.
 - 2. Qur'an: 'they are trying to deceive Allah and the believers but they only deceive themselves. But they are not conscious of it.'
 - a. Editor's note: Need to find reference for this quote.
 - b. Note: this reference above is not a conscious nifaaq. They are not consciously being hypocrites.
 - 3.

Surat al-Kahf (ayat 27 - 31)

Preliminary Points (tathakur):

1. Recall: Sabr means to hold oneself in conditions which are unpleasant in any condition.
 - a. Many forms of Sabr:
 - i. Sabr 'ala dta'at: sabr in obedience to Allah (SWT).
 1. i.e. Allah (SWT) has made 5 prayers mandatory on us. No matter how cold it is, you still must make wud'u.
 - ii. Sabr 'anal masi'at: sabr in holding yourself away from what Allah (SWT) has forbidden.
 1. i.e. Yusuf (AS) held himself back from the temptation of the wife of his master.
 - iii. Sabr 'alal ibtila/sabr 'alal bala: sabr in enduring tests/hardship from Allah (SWT).
 1. Bear with the tests and don't complain about it.
 2. Two forms.
 - a. Sometimes these tests come directly from Allah (SWT) through some physical phenomenon (earthquake, floods, disease, etc.).
 - i. i.e. Ayub (AS) - his most prominent attribute was his sabr.
 - b. Sometimes these tests come from the opponents of Islaam.
 - i. i.e. Abu Jahl and the torture he meted out to the family of Yaser.
 - b. In this section (Section V), we are discussing the only this last type of sabr (sabr 'alal ibtila).
 - i. Saw that it is the fundamental duty of Muslims to make this Deen of Allah (SWT) supreme.
 - ii. Why? Because our Prophet, Muhammad (SAWS), was sent specifically for this purpose. (Surat as-Saff).
 1. This is something exclusive to Muhammad (SAWS).
 2. Thus, this is also the exclusive duty of the ummah of Muhammad (SAWS).
 - iii. In this cause, will face great persecution and oppression and suffering from the vested interests who oppose any change.
 1. In Feudal society, the feudal lords (landed aristocracy) will oppose this.
 2. In monarchy, the kings and aristocracy will oppose this.
 - iv. Must be prepared to sacrifice everything. Thus, sabr is absolutely essential for successful revolution.
2. Review (to see logical relationship between the lessons, and how this lesson on Surat al-Kahf is related to Surat al-Munafiqoon):
 - a. Lesson 1: Surat al-Baqara.
 - i. Take help from Sabr and Salat.
 - ii. Allah is with those who are the sabireen.
 - iii. Don't think that those who are killed in the way of Allah (SWT) are dead - they are alive.
 - b. Lesson 2: Surat al-'Ankaboot
 - i. Meccan surah - likely revealed in the 5th year after wahi - at least 7 years before hijra.
 - ii. It is Allah's law that He tests those who claim to be mu'min - to make it manifest who is truthful and who is telling a lie. And Allah (SWT) will make it manifest who are the mu'min and who are the munafiqeen.

- iii. All the messengers were tested - so will you (O Muhammad - SAWS).
- c. Lesson 3: Surat al-Munafiqoon.
 - i. Most comprehensive surah on the concept of nifaaq.
 - ii. What is nifaaq, what are the causes, what are the stages, what are the symptoms, what is the prognosis, what is the treatment.
- d. Lesson 4: Surat al-Kahf.
 - i. Related to what we studied in the second section of Surat al-Munafiqoon:
 - 1. Preventive treatment of Nifaaq: Dhikr of Allah.
 - 2. Curative treatment of Nifaaq: Infaaq for the cause of Allah.
 - ii. Saw that dhikr of Allah is the way to save yourself from the infection of nifaaq.
 - iii. Imaan is strengthened only through the Qur'an.
 - 1. Must hammer the Qur'an into your heart and soul.
 - 2. The Qur'an is **al**-Dhikr – The Remembrance.
 - iv. This selection on Surat al-Kahf explains the dhikr of Allah.
 - v. These two passages will explain the dhikr of Allah.

Tafseer:

1. Ayat #27: "Go on reciting (go on reading out to the people) what has been revealed to you from the Book of your Lord. No one can change His words and no one can you find as a refuge except Him."
 - a. 'min Kitaabi rabika'. Two explanations:
 - i. The whole of the Qur'an had not been revealed at that time. Only about half of the Qur'an was revealed by the time of the revelation of Surat al-Kahf.
 1. Therefore, read from that portion of the book that has been revealed to you (thus far).
 2. Recall: Surat al-Muzzammil, ayaat # 2-4 "Stand (to pray) all night except a little. Half of it, or a little less than that. Or a little more; and recite the Qur'an in a slow rhythmic style."
 - a. Very little of the Qur'an had been revealed by that time, but Muhammad (SAWS) was ordered to stand half of the night and recite the Qur'an during prayer.
 - b. Had to recite for at least one third of the night and up to 2/3 of the night.
 - c. Hammering the Qur'an into your heart and soul.
 - d. Qur'an is the way to build up Imaan.
 3. The next ayat, #5, warns of the great responsibility about to be laid onto Muhammad (SAWS): "Verily, We shall send down to you a very weighty Word."
 - a. In the very next surah, Surat al-Mudathir (ayat #2 & 3), Allah (SWT) orders Muhammad (SAWS) to "Rise and Warn! And magnify your Lord!"
 - b. The mission begins with the warning and ends with the Word of Allah being established as supreme.
 - ii. Editor's Note: It appears that Dr. Israr Ahmad skipped over the second explanation.
- b. The Qur'an is unchangeable.
 - i. Huge challenge to the whole of humanity – they cannot change even a single word of the Qur'an.

- ii. Everybody accepts that the text of the Qur'an is unchanged from what Muhammad (SAWS) delivered to the sahaba.
 - iii. Historically verified.
 - iv. That this text is the same text that Allah (SWT) gave to Gibreel (AS) to deliver to Muhammad (SAWS) is a matter of Imaan. Must have Imaan bir-Risaalah.
 - v. The Qur'an is The Remembrance.
- c. Will not find any refuge except with Allah (or could be translated as except with it – the Qur'an).
 - i. 'min doonihi' – "hi" can refer either to Allah (SWT) or to the Qur'an.
 - ii. One of the prayers of the Prophet (SAWS) "Oh Allah, I can find no place to hide myself or to seek refuge with anyone from you, except with you."
 - 1. Can't run away from Allah (SWT). There is no place to go – except to Allah.
 - iii. Only refuge is with Allah (SWT) and He has given you this Qur'an.
 - 1. The Qur'an is a shield to protect you.
- 2. Ayat # 28: "And keep yourself contented with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not the one whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost."
 - a. 'Seeking His Face' – seeking His pleasure.
 - i. When someone is pleased with you, they turn towards you. When they are angry with you, then they turn away from you.
 - ii. Only goal is the pleasure of Allah (SWT).
 - 1. Not interested in any benefits in this world or in the next world.
 - 2. Recall story of Rabi'ah Qatriah?, 'a big saint from among the women'?: Once she came out of her home carrying a bucket of water in one hand and a burning stick. The people asked her where she was going, to which she replied, 'I want to burn down paradise with this fire and cool down the hellfire with this water so that people worship Allah only for His sake and not to get paradise or to be saved from the hellfire.'
 - 3. This is the real ideal, the goal of a mu'min.
 - 4. Establishing the Deen of Allah (SWT) is only a requirement.
 - 5. Salat is not the goal, it is only a means to attain a goal – the pleasure of Allah.
 - 6. Saum – means to become mutaqui and to earn Allah's pleasure.
 - 7. This is the highest level a mu'min can attain – "radhi Allahu 'anhum wa radhu'an".
 - b. 'content yourself with those who call upon their Lord ... and let not your eyes overlook them, desiring the pomp and glitter of the life of this world;'
 - i. Very practical ayat involving the revolutionary struggle to establish the Deen of Allah.
 - ii. People belong to different social strata
 - 1. Poor and/or common people who have little say.
 - 2. Elites who have big influence.
 - 3. Regarding the revolutionary mission, it is often desirable to have influential people join into Islaam.
 - a. Prophet (SAWS) prayed to Allah (SWT) to bring one of the two Omars into Islaam to strengthen Islaam.

- i. Omar ibn al-Khattaab – one of the most influential people in Mecca.
 - ii. Omar ibn Hisham (Abu Jahl) – one of the chiefs of Mecca.
 - b. The prophet (SAWS) used to devote considerable time and energy to present Islaam to the elites of Mecca.
 - iii. Allah (SWT) is inviting Muhammad (SAWS) to pay attention to the common people – so that these underprivileged people would feel that they too are cared for.
 - 1. Not good if the underprivileged feel that Muhammad (SAWS) cares more for the elites kuffar than for his own followers.
 - iv. Allah (SWT) is using some harsh language to correct Muhammad (SAWS).
 - 1. “seeking the glitter and pomp of this wordly life”
 - 2. What does Abu Jahl have? What does ibn Mugheera have?
 - a. Only property, wealth, influence – but only for this world only.
 - 3. But the believers have the love of Allah (SWT) in their hearts – they are devoted to the remembrance of Allah (SWT) in the morning and evening.
 - c. ‘don’t obey those people whose heart We have made to neglect Our remembrance.’
 - i. “tudtee’u” – means to obey but also to listen.
 - 1. Don’t obey them.
 - 2. Don’t listen to them.
 - ii. They neglect and ignore Allah because of their perverted condition – Allah (SWT) has turned them away.
 - iii. Those who don’t accept the Qur’an, don’t listen to them. They are following their nafs – their desires only – so their advice is not to be sought.
 - iv. Don’t have any higher goal other than their own desires.
 - v. Their affairs have gone beyond all limits – moral, spiritual, etc.
3. Ayat #29: “And say: ‘The truth is from your Lord.’ Then he who wills, let him believe; and whomever wills; let him disbelieve; Verily We have prepared for the evil-doers a fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil resting place!”
 - a. And say: ‘The Truth is from your Lord..’
 - i. Instead of listening to them and honoring them, reply that this is the truth from your Lord.
 - ii. I have presented to you the Truth from your Lord, if you want to accept it, accept it; if you want to reject it, reject it.
 - 1. I presented it, and have completed my duty.
 - b. ‘We have prepared for these unjust, evil-doers a fire ...’
 - i. The fire will be like a tent – the roof and walls will encompass/engulf them.
 - ii. If they seek for help – actually, the word used is used specifically when asking for rain – they will be given a water as hot as boiling, molten copper.
 - iii. Terrible drink and a terrible resting place – will have to rest in these conditions!
4. Ayat #30: “Verily as for those who believed and did righteous deeds, certainly We shall not let the reward of anyone who does his deeds in the most perfect manner to be lost.”
 - a. Qur’anic paradigm – to compare and contrast the two opposites.
 - i. After depicting the hellfire, Allah (SWT) contrasts it with the fate of the believers.
5. Ayat #31: “These! For them will be ‘Adn (Eden) – gardens of paradise; in which rivers flow underneath them; therein they will be adorned with bracelets of gold and they will wear green garments of fine and thick silk; reclining on raised thrones. How good is the reward, and what an excellent resting place.”

6. Conclusion:

- a. Sabr with the poor and the humble people.
- b. Whoever is a devoted mu'min, he is the one to hold dear to your heart. He must carry weight in your eyes.
- c. Those who are wealthy and influential, should not hold any weight in your eyes except if they are Muslims.
- d. You must present the message and invite them to Islaam as well, but don't give the impression that you are after the rich and influential people and that you don't care for the poor. Doing so would be very injurious to the da'wa and the mission of establishing Islaam.

Surat al-‘Ankaboot (ayat 45 - 69) ~ last 3 sections.

Preliminary Points (tathakur):

1. Recall from the first part of this Surah (which we studied in lesson 3 of this section) that it is the sunnah of Allah (SWT) to test the believers. Now in this section two themes are treated.
 - a. Note: two subjects are intermingled/interwoven in these sections.
 - i. One subject relates to the Muslims who were facing tremendous persecution.
 1. Muslims faced beatings, death, hunger, etc. for the sake of Allah (SWT).
 2. Recall Khabab ibn ‘Ard? – was forced to lay his naked back on burning coals until his skin melted and the fat on his back melted and put out the burning coals.
 3. Khabab narrated the hadeeth in which he complained to the Prophet (SAWS) asking him to call for the help of Allah; upon which the Prophet (SAWS) angrily replied that he was being hasty – for the believers on previous times endured even greater persecution.
 - a. Gave example of the believers who were cut in half from head to toe.
 - b. Other example of Muslims who were burned alive.
 4. Subject discusses how to handle the unfavorable conditions and hardships inflicted upon the believers.
 - a. How to strengthen one’s Imaan.
 - b. How to increase your sabr in the face of such difficulty.
 - ii. Address to the kuffar:
 - b. The ayaat go back and forth between addressing the Muslims and the mushrikeen of Mecca.

Tafseer:

1. Ayat #45: "Recite (keep on reciting) what has been revealed to you from the Book and establish the Salat. Verily the salat prevents/restrains from al-fahsha (whatever is shameful) and al-munkar (whatever is unjust). And verily, surely, certainly the remembering of Allah is greater. And Allah knows what you do."
 - a. Thikr:
 - i. Thikr is one of the most misunderstood subjects. This concept has been distorted and perverted.
 - ii. In the last lesson, we briefly discussed thikr. Now, we will go into more detail on the different types of thikr.
 - iii. Definition: Thikr is to keep Allah (SWT) present in your heart. (istihzaar Allahu bil qalb).
 1. Istifaal – to get something for yourself.
 2. Istinsaar – to get help
 3. Istithqaaf – to ask for water.
 4. Istihzaar - to get something present.
 - iv. Benefits of thikr will strengthen your defenses:
 1. defenses against Shaitan
 2. defenses against your nafs al-amara (id/ibido) – baser self.
 - a. The nafs al-amara wants to take you to shameful acts
 - b. To pursue wealth by any meanse, pursue sensual gratification by any means, etc.
 3. protection is to have Allah (SWT) in your heart.

- v. What are the means to attain thikr? (Note: we think of the means as thikr, but they are only the means of thikr).
 1. Most important thikr – The Thikr – is the Qur'an.
 - a. Several times in the Qur'an, Allah (SWT) refers to the Qur'an as al-Thikr.
 - i. 'Verily We have sent the thikr ...'
 - ii. 'Oh you (Muhammad) who thinks that thikr has been sent to you, we think that you have gone crazy.'
 - iii. 'And we have sent down the thikr so that you explain it to people.'
 - b. If you want to have Allah (SWT) in your heart, read the Qur'an.
 - c. If you feel that you have a sympathetic vibration in your soul – something within you is moving with the Qur'an and testifying that it is the Truth,
 - i. Because the soul is from the same source as the Qur'an – both come from Allah (SWT).
 - ii. This vibration, dancing of the heart, is the process of strengthening of Imaan through the Qur'an.
 - d. Hadeeth: Whenever a person is having thikr, Shaitan runs away. Whenever the heart becomes empty of thikr, then Shaitan comes.
 - i. He comes to incite the nafs to do evil.
 2. Salat – combines all the various means of attaining thikr (Qur'an, verbal, physical, etc).
 - a. Verbal thikr:
 - i. Primary thikr is the Qur'an. The ayat, after the mentioning of the Qur'an, Allah (SWT) mentions the Salat – again another form of thikr, i.e. filling one's heart with the remembrance of Allah (SWT).
 - ii. In the Salat, again we recite the Qur'an.
 1. Every rak'at begins with the recitation of Surat al-Fatiha (Umm ul-Qur'an).
 2. In at least the first two rak'at – we recite other portions of the Qur'an.
 - iii. In each raka'at, we do tasbeeh
 - iv. In each raka'at, we do takbeer
 - b. Thikr through action:
 - i. Stand in humility (qaniteen)
 - ii. Bow down
 - iii. Prostrate
 1. Hadeeth: Muhammad (SAWS) said that when you are prostrating in salat, you are placing your head at the feet of Allah.
 - c. Thikr by repeating the supplications and sayings of the Prophet (SAWS) with every daily act.
 - i. Every human act has a supplication:
 1. Rise in the morning: "xxx"
 2. When entering the bathroom: "xxx"
 3. When leaving the bathroom: "xxx"
 4. When you see a mirror

5. When leaving your house
6. When entering the mosque
7. When leaving the mosque
8. When going to a market
9. When you approach your wife
10. When you change your clothes
- ii. Two dimensions to repeating these supplications:
 1. Because you are praying to Allah (SWT), your connection to Allah (SWT) is established.
 2. Because you are repeating the words used by Muhammad (SAWS), you are following him and establishing a connection to our Prophet (SAWS).
- d. What Muhammad (SAWS) taught his companions.
 - i. i.e. after the salat, saying the “subhan Allah” (x33); “Alhamdulillah” (x33); “Allah Akbar” (x34).
3. To invent new methods of thikr is very risky.
 - a. It is possible that what you come up with is okay, but it could also be wrong.
 - b. No need to take this risk – because the Deen has been completed by Muhammad (SAWS).
 - c. All that we need has already been given by him (SAWS).
- b. Verily, the thikr of Allah is the greatest.
 - i. Greatest – in what respect? Greatest source of strength, courage and forbearance.
 1. Because thikr of Allah will strengthen your Imaan.
 2. Imaan is the real source of sabr (courage, strength, steadfastness, forbearance).
 - a. The deeper is the Imaan, the more a mu'min is inclined to sacrifice everything for Allah (SWT).
 - b. The shallower is the Imaan, the more difficult it will be to sacrifice for the cause of Allah (SWT).
 - c. Need depth of conviction to have depth of commitment.
 - ii. There are many ideologies for which people commit themselves and even sacrifice their lives. Only Allah (SWT) is worth such commitment and sacrifice, and Allah is Akbar.
 1. Communists sacrificed their lives for the ideology of communism.
 2. Nationalists sacrifice their lives for the benefit of their nation.
 3. Man who has no goal in life is worse than cattle.
 4. Whoever has a goal, he is living his life. Lives at a higher level. Whoever has Allah (SWT) as his goal, he has the highest goal – Allah Akbar.
 5. Thus the remembrance of Allah (SWT) leads to awareness of your goal and your goal is greater. So to stay on your greater goal, you need to have remembrance of Allah.
 - iii. Source of Consolation for the Muslims.
 1. You are suffering for the cause of Allah (SWT) and He knows it.
 2. If you dedicate yourself to some other human being, he may not even know what you are sacrificing.
 3. But Allah (SWT) knows exactly how much you have sacrificed. And Allah (SWT) will reward you completely.

4. Must have been great comfort to the likes of Bilal who were being tortured for their belief in Allah (SWT).
2. Ayat #46: “And don’t argue with the people of the Book, except in a very beautiful way; except those who are unjust among them. And say to them ‘We believe in what has been revealed to us and revealed to you, our God and your God is One, and to Him we have submitted.’”
 - a. Da’wa is not fighting. In da’wa, you must convince a person. You must appeal to the soul and heart. If you are harsh, you will turn them away.
 - i. Allah (SWT) said to Muhammad (SAWS) in the Qur’an: ‘had you been harsh to the people, they would have dispersed away from you.’
 - ii. Allah (SWT) ordered Musa and Haroon (AS) to go to Pharaoh and speak to him with soft words.
 1. Even to someone who was claiming to be god, should be approached in a soft way.
 - b. People of the Book:
 - i. We are now also the people of the Book.
 - ii. Because the greater Muslim ummah is asleep and unconscious of its duties, those who are not sleeping must form an ummah within the ummah to:
 1. Call people to the good
 2. Enjoining the whatever is good
 3. Forbidding what is evil.
 - iii. What’s the use of going to the kafirs when the greater Muslim ummah itself is sleeping.
 1. They will be correct to point out – why are you coming to us, treat your own self (the Muslim community).
 - iv. Should understand that these ayat (that refer to the people of the Book) are now applicable to the Muslims.
 - c. Except those who are unjust – two meanings:
 - i. Two ‘illas’ – cancel each other out:
 1. So you don’t talk to those who don’t want to understand – people who are just quarrelling and just want to argue.
 2. Shouldn’t waste your time and energy on something that is vain.
 3. If you feel someone really wants to understand, then you must speak to him in as beautiful a way as is possible.
 4. But if someone is argumentative, arrogant, and hostile, then you should just stop the discussion.
 - ii. For those who are argumentative, arrogant and/or hostile, then you can be harsh to them.
 1. When there is a need, you can be harsh to those who are themselves harsh.
 2. For example, in a religious debate, it may become necessary to use harsh words – to stop someone from leading people astray.
 3. Must measure the effect on the audience.
 - a. If you are person-to-person, then deal in kindness. If the person is being argumentative, stop the discussion.
 - b. If you are in front of an audience, then if the other person is being hostile and spreading lies, then you can use harshness to shut them up and to defeat their arguments.
 - d. Basic wisdom about giving da’wa - appeal to common grounds.
 - i. Whenever making da’wa to someone, start with something that is common to them.

- ii. Start your discourse with what is common between you.
 - iii. This ayat was revealed in the 5th year of Mecca – 7 years before hijra.
 - iv. Further detail given in:
 - 1. Surat al-Baqara, section 16.
 - 2. Surat Aal-‘Imraan, section 7.
 - v. If you start with something that is disputed between you and them, then you will only engage in dispute.
 - vi.
 - e. We have surrendered/submitted... implying, though not specifically stated, that you too should also surrender – next logical implication.
- 3. Ayat #47: “And on that basis We have sent down this Book to you, and to those whom We gave the Scripture believe therein as also do some of these, and none but the ungrateful reject Our ayaat.
 - a. Muhammad (SAWS) was not the first messenger. He was the last link from a very long chain of messengers.
 - i. This Book – Qur’an – confirms what was sent before: “musadiqa lima bayna yadaya” – confirms what was sent before.
 - ii. The Qur’an does not reject the books from before. It affirms that they too were sent by Allah (SWT).
 - b. ‘Those to whom We gave the book, they also will (or they do) believe in it.’
 - i. Yu’minuna bihi – can be either past or future tense.
 - 1. By that time, already many people in Abyssinia had converted to Islaam (the Nagashi and others).
 - 2. Abdullah ibn Salaam – one of the big renowned Jewish rabbis who embraced Islaam.
 - c. “some of these” – refers to the mushrikeen, specifically in Mecca. By this time, already about 50-60 mushrikeen had accepted Islaam.
 - d. “nobody rejects our ayaat except the kafiireen”.
 - i. Should translate kafiireen in the literal meaning – those who are ungrateful.
 - ii. Opposite of shukr is kufr.
 - iii. Those who are grateful will believe in the Qur’an, but those who are ungrateful will reject the Qur’an.
- 4. Ayat #48: “Neither did you read any book before it, nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.”
 - a. Now the address shifts to the mushrikeen of Qur’aish.
 - b. Muhammad (SAWS) was unlettered.
 - i. Never received formal education.
 - ii. Did not know how to read or write.
 - iii. Never wrote before.
 - iv. Never composed any poetry before.
 - c. If Muhammad (SAWS) had read or wrote before, then the mushrikeen could raise some doubts that perhaps Muhammad (SAWS) was making it up.
- 5. Ayat #49: “Rather, the clear ayaat are preserved in the breasts of those who have been given knowledge. And none but the wrong-doers deny our ayaat.”
 - a. The Qur’an contains very clear signs.
 - b. These signs are present in the hearts of those people who are given knowledge.
 - i. Recall, the Qur’an is al-Thikr – having remembrance of Allah (SWT) in your heart.

- ii. Qur'an activates something within your ruh. Within the ruh of every human being, imaan is potentially present.
 - 1. Just like a seed that falls from a tree.
 - 2. The potential of a tree exists in the seed. If the seed is planted, it grows into a full tree.
 - 3. The tree is present in the seed.
 - 4. Similarly, within the human ruh, Imaan is present. But it has to be activated.
 - 5. Imaam ibnu Qayyim, the biggest student of Imaam ibn Taymiyyah, said that there are some people who when they read the Qur'an, they feel that they are not reading from a mushaf, but they are reading from the book of their own heart.
 - a. Complete harmony between the heart and what is in the Qur'an.
 - b. This harmony gives you the strength of conviction.
- c. Nobody rejects the clear signs of Allah (SWT) except the evil-doers.
 - i. Those with evil-intentions and who are unjust are the only ones who reject the clear signs of Allah (SWT).
 - ii. They want to go astray – want to protect their own interests.
 - iii. They want to protect their position.
 - iv. Had their intentions been correct, they could never have rejected the ayaat of the Qur'an.
- 6. Ayat #50: "And they say: 'Why are not clear signs sent down to him from his Lord?' Say: 'The signs are only with Allah, and I am only a plain warner?'"
 - a. By clear signs, they meant miracles.
 - i. Like the miracles given to Musa (AS):
 - 1. Staff turned into a serpent
 - 2. Hand turned white
 - 3. Etc.
 - ii. Like the miracles of 'Esau (AS):
 - 1. Raising the dead.
 - 2. Etc.
 - iii. This was a major argument used by the mushrikeen.
 - b. This is thoroughly discussed in Surat al-An'aam, but don't have time to discuss in detail now.
 - i. Allah (SWT) had decided that He would not send the people of Muhammad's time (SAWS) such miracles.
 - ii. Who ever wants to understand, he should use his intellect.
 - 1. Now the human race has reached intellectual maturity.
 - 2. No longer will they receive such miracles.
 - 3. The mushrikeen are instead invited to ponder over the ayaat of the Qur'an.
 - iii. The Qur'an is a living miracle.
 - 1. The miracles of the former messengers was confined to their own life.
 - a. The staff of Musa (AS) was only a miracle in the hands of Musa (AS).
 - b. Aside: It is present to this day inside the box (Ark of the Covenant?).
 - i. The Jews say that the rod of Musa (AS) is under the foundation of masjid al-Aqsa.

- ii. Dr. Israr Ahmad thinks there is some credibility to this claim.
 - iii. 300 years after Musa (AS), we find the mention of the Holy tablets. Mentioned in Surat al-Baqara that the return of the Holy relics would be returned as a sign that Talut (AS) was to be the leader of Bani Isra'eel.
 - 1. In the fight between Talut and Jalut.
 - iv. Then the holy relics were kept in the sacred temple of Soloman.
 - v. When Nebachanezzar demolished the Temple of Soloman, many rabbis stayed behind to protect the sacred objects {Stone Tablets of the 10 Commandments and the rod of Musa (AS)}.
 - vi. They were in a trench-like area of the temple which was then buried by the army of Nebachanezzar and they were all buried alive with the sacred objects.
- 2. The miracle of Muhammad (SAWS) – i.e. the Qur'an – exists to this day.
- c. All the signs/miracles are in the control of Allah (SWT).
 - i. If 'Esau (AS) showed miracles, he didn't show it by his own power. It was a manifestation of the authority and power of Allah (SWT).
 - ii. Similarly, if Musa (AS) showed miracles, he did it only by the permission of Allah (SWT).
- d. 'I am nothing but a plain warner.'
 - i. The choice is with you.
 - 1. if you wish, you can remain a kafir. If you wish you can believe and accept Islaam.
 - ii. My job is only to warn you.
- 7. Ayat #51: "Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, in it is mercy and a reminder for a people who believe."
 - a. This is the second answer/response to the mushrikeen's argument for signs/miracles.
 - b. Is this sign (the Qur'an) not sufficient for them!?!
 - i. In this Qur'an is mercy and reminding/admonishment for the people who believe.
 - ii. If you don't believe, those who do believe will benefit from it.
 - iii. The Qur'an will benefit the believers and increase their Imaan.
- 8. Ayat #52: "Say: 'Allah is sufficient as a witness between me and you. He knows what is in the heavens and on earth.' And those who believe in baatil (falsehood) and disbelieve in Allah, it is they who are the losers."
 - a. Allah (SWT) knows that He has sent me.
 - i. Whether you accept or not, it is important for you – not for me.
 - ii. I have done my duty. I have no benefit if you accept or reject.
 - b. Those who believe in falsehood and reject Allah, they are the losers.
 - i. It is they who stand to lose, not Muhammad (SAWS).
- 9. Ayat #53: "And they ask you to hasten on the torment; and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive it not!"
 - a. Another argument employed by the mushrikeen was to reply to Muhammad with the likes of – you have been threatening us with a terrible punishment for a long time. If what you are saying is true, then bring the punishment – let the matter be finished.
 - b. Another reference in Surat al-Anfaal?

- i. One of the friends of Abu Jahl (ibnu Haris) made supplication to Allah (SWT) asking Allah that if what Muhammad was saying was true, let there rain of stones on us.
 - ii. Wanted to use this as an argument to convince the common people that they were sincere and that Muhammad (SAWS) was a liar.
 - 1. They openly prayed to Allah to try to discredit Muhammad.
 - c. Fixed term has been appointed.
 - i. Before the term arrives, the athaab cannot come.
 - ii. It will definitely come, and it will come suddenly, and they will not even perceive from where or when it will come.
 - iii. Surat al-An'aam: 'Tell them Allah has all the power and authority. He can send upon you some punishment from the sky or he can bring the punishment from the earth under your feet, or he may divide you into groups and you fight amongst each other.'
10. Ayat #54: "They ask you to hasten on the torment. And verily, Hell, will definitely encompass the disbelievers."
- a. Just as with the first argument (why not send miracles) where Allah (SWT) provides two responses, here with the second argument (hasten the punishment if you are truthful), Allah (SWT) provides two responses.
 - b. This is the second response.
 - c. The Hell has already engulfed them. They are not feeling it.
 - i. Like if an army has surrounded the city at night and the people weren't aware and they went to sleep in false comfort.
 - ii. If they could see beyond the curtain of the ghaib, they would see that they are already encircled by the hellfire.
 - iii. Like cancer in the body – you don't know about it for a long time, until it may be too late.
11. Ayat #55: "On that Day when the torment shall cover them from above them and from underneath their feet, and it will be said: 'Taste what you used to do.'"
12. Ayat #56: "O my believing slaves! Definitely, spacious is my earth. Therefore worship Me."
- a. Now the address switches back to the Muslims.
 - b. Recall the context in which these ayaat were revealed - horrible persecution.
 - i. Note: "Ya ayuha latheena amanu" appears only in the Medini surahs.
 - 1. Only exception is Surat al-Hajj - but that is in dispute as to whether it is Meccan or Medini.
 - ii. In Meccan surahs (making up two-thirds of the Qur'an), the address is usually directly to Muhammad (SAWS). The Muslims were indirectly addressed through Muhammad (SAWS).
 - 1. Only two places where Allah (SWT) directly addresses the Muslims in the Meccan surahs:
 - a. Surat al-Ankaboot, ayat #56.
 - b. Surat az-Zumar, ayat #53.
 - 2. The tone is full of affection and love from Allah (SWT) to the mu'mineen.
 - c. If you can't worship Allah (SWT) in a certain location, then leave that place and move to somewhere else where you can worship Allah (SWT) freely.
 - i. First indirect instruction to make hijra - the hijra al-hafsha in the fifth year.
 - ii. The most important thing is that you worship Allah (SWT) alone.
 - iii. Loyalty is to Allah (SWT) not to some land.

- iv. According to Professor Munawar, an expert on Iqbal, Islamic culture and civilization is not land-rooted.
 1. Hindu culture is land-rooted.
 2. In Islaam - all the land belongs to Allah (SWT).
 3. Islaam has a global outlook. All mankind are brothers to each other, regardless of color, size, language, etc.
 - a. Recall Surat al-Hujuraat - two things that bind all mankind:
 - i. Same Creator
 - ii. Same original parents - Adam and Eve.
13. Ayat #57: "Every soul shall have a taste of death. In the end you all will be brought back to Us."
 - a. Note: These points that Allah (SWT) is telling the believers are imbedded in Imaan. Allah (SWT) is highlighting them in this passage to give strength and courage to the believers.
 - b. Second point: Every soul has to face death, so you should not fear death.
 - i. And for a mu'min, death is not the end of life, but just a transformation from one stage to another stage in life.
 - ii. Final goal is Allah (SWT).
14. Ayat #58: "But those who believe and work righteous deeds, to them We will definitely give a home in Heaven, lofty mansions beneath which rivers flow, to dwell therein forever. An excellent reward for those who do good."
 - a. Allah (SWT) is reassuring the believers that their final destination is before Allah where they will be rewarded eternally beyond what they could even imagine.
15. Ayat #59: "Those who have sabr, and put their trust in their Lord."
 - a. Who are those "abideen" - those who have sabr and tawakkul 'ala Allah.
 - b. The entire attitude is summed up in one word - sabr.
 - i. Recall the different types of sabr:
 1. Sabr 'ala dta'ah
 2. Sabr 'anil ma'siah
 3. Sabr 'ala ibtila
 4. Sabr 'ani tama'a (temptation)
 - a. Dr. Israr Ahmad forgot to mention this previously.
 - b. When batil (falsehood) fails to break one's will through pressure and persecution, then opposing forces will try to tempt you.
 - c. Try to buy you off.
 - d. I.e. offered Muhammad (SAWS) to be king, or to marry any woman in Mecca, or to have extensive wealth if only he would give up his mission and stop calling for the nullification of their gods.
 - i. To which, Muhammad (SAWS) replied that even if they gave the sun in his right hand and the moon in his left hand, he would not give up his mission.
 - ii. Sabr mentioned in many places of the Qur'an, as if it sums up all the four elements of Surat al-'Asr.
 1. Surat al-Furqaan: 'They will be rewarded with lofty mansions of the Garden because of their sabr.'
 2. Surat as-Sajda: 'We made from amongst them the leaders guiding the people, but this position they attained only with sabr.'
 3. And other places as well.

- c. Tawakkul ‘ala Allah: Have trust in Allah (SWT)
 - i. You might have all the material means in your possession (arms, wealth, people, etc.) – but this will not give you victory except by the permission of Allah (SWT).
 - ii. All these material means need the permission of Allah (SWT) to be useful. But Allah (SWT) does not need anything to execute His will.
 - iii. Allah simply says Be! and it becomes – no need for materials or instruments.
 - iv. No need to concern yourself for material means (food, shelter, etc.)
 - 1. You may find yourself questioning how you will survive if you dedicate yourself to this mission:
 - a. If I dedicate myself to Islaam, how will I find enough to eat?
 - b. I have a family to support. If I devote my time to this work, how can I support them.
 - 2. This is the type of thinking that weaken a man.
 - v. Allah (SWT) responds to this in the next ayat:
16. Ayat #60: “And how many creatures are there that don’t carry their sustenance and provisions with them. Allah provides for them and for you. And he is the All-Hearer, the All-Knower.”
- a. Just as Allah (SWT) supports all of His creation, He will support you as well.
 - b. Don’t think that you are feeding yourself, that you are providing for yourself.
 - c. Allah (SWT) is ar-Raziq.
 - i. Saw in Surat Bani Isra’eel: ‘don’t kill your offspring for fear of poverty. We will provide for them and we are providing for you too.’
17. Ayat #61: “And if you ask them: ‘Who created the heavens and the earth and subjected the sun and the moon?’ they will surely reply: ‘Allah’. How then are they being deluded/perverved.”
- a. Now again, the address switches to the mushrikeen.
 - b. Mushrikeen also believed that Allah (SWT) is the only Creator.
 - c. Despite this belief, they deny the favors of Allah (SWT) and are deluded.
18. Ayat #62: “Allah enlarges the provision for whom He wills of His slaves, and straightens it for whom He wills. Verily, Allah is the All-Knower of everything.”
- a. Now again the address switches to the Muslims.
 - b. It is not through your effort, but by the will of Allah (SWT).
19. Ayat #63: “And if you were to ask them: ‘Who sends down water from the sky, and gives life therewith to the earth after its death?’ they will surely reply: ‘Allah.’ Say: ‘All praises and thanks are to Allah!’ Nay, but most of them do not understand.”
- a. Again, the address switches to the mushrikeen.
 - b. If you recognize that Allah (SWT) is the Creator and the one who provides for your sustenance, then you should praise Allah and show gratitude to Him – but they don’t understand.
20. Ayat #64: “And the life of this world is only an amusement and a play! Verily, the home of the Hereafter – that is the true life indeed, if they but knew.”
- a. This is the climax of this discussion.
 - b. This life is just a drama – a play.
 - i. A drama/play lasts a few hours.
 - ii. This life lasts a few decades.
 - iii. In a play, an actor plays a king, another plays a soldier, etc. When the play is done, the actor is no longer the king, etc.
 - iv. Similarly, when this life ends, our roles are past and the true reality is left.
 - c. The true life is the life of the Hereafter.
 - i. This is just a preamble to the real book of life.
 - ii. This is the second pillar in the source of strength for a mu’min.

1. Realizes that if you lose something in this life, it is only temporary.
 2. If you gain something here, it is no gain.
 3. Recall Surat at-Taghabun: that is the day where it will be decided who gains and who loses. That is the reality, so any gain/loss in this life is only temporary.
21. Ayat #65: “And when they embark on a ship, they invoke Allah, making their faith pure/sincere for Him only; but when He brings them safely to land, behold, they make shirk.”
 - a. Again the address switches to the mushrikeen.
 - b. Because they see the danger ahead, they are sincere in praying to Allah. They don’t appeal to any of their idols.
 - i. But once they have reached safety, then they return to shirk.
 22. Ayat #66: “So that they become ungrateful for that which We have given them, and that they take their enjoyment, but they will come to know.”
 - a. They are ungrateful for what Allah (SWT) has given them (wealth, health, safety, etc.)
 - b. They will soon know what is the true reality.
 23. Ayat #67: “Have they not seen that We have made (Mecca) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in batil (falsehood) and deny (become ungrateful for) the graces of Allah?”
 24. Ayat #68: “And who does more wrong than he who invents a lie against Allah or denies the truth when it comes to him? Is there not a dwelling in Hell for disbelievers?”
 25. Ayat #69: “As for those who strive hard in Us, We will surely guide them to Our Path. And verily, Allah is with the muhsineen (good-doers).”
 - a. Striving in Allah’s cause – to make the Deen of Allah (SWT) supreme.
 - b. Those who do so are promised that Allah (SWT) will guide them to the right cause.
 - i. If you are sincere, Allah (SWT) guarantees your guidance.
 - c. Definitely/Surely Allah (SWT) is with the good-doers.

Surat al-Hadeed

Preliminary Points (tathakur):

1. Most profound surah of the Qur'an regarding the address to the Muslim ummah.
 - a. Most of the Meccan surahs were addressed to the mushrikeen.
 - b. As people began to embrace Islaam, Allah (SWT) also began to address the Muslims as well.
 - c. In the Medinan Surahs, the addresses are mainly to:
 - i. The People of the Book (Jews & Christians)
 - ii. The Muslim Ummah.
 1. Mu'minoon sabiqoon – very true, sincere Muslims with burning Imaan.
 2. Mu'minoon du'afaah – weak Muslims
 3. Munafiqoon.
 - d. Note: the address, "Ya ayuhal latheena amanu" refers to all three Muslim groups. Therefore, need to understand who in particular is being addressed in the ayat.
 - e. The address in this surah is particularly addressed to Mu'minoon sabiqoon and especially the mu'minoon du'afaah.
2. Background on the structure of Qur'anic Surahs:
 - a. 114 Surahs
 - b. 7 manazim/Ahzaab (these words were used in the days of the Prophet (SAWS)).
 - i. So that a Muslim could divide his reading of the Qur'an into nearly 7 equal parts – so that he could finish the Qur'an in 1 week.
 - ii. Beautiful symmetry:
 1. 3 surahs: Baqara, Aal-'Imraan, Nisa'a
 2. 5 surahs:
 3. 7 surahs:
 4. 9 surahs
 5. 11 surahs
 6. 13 surahs
 7. 65 surahs (=5*13)
 - iii. Each surah is kept whole
 - c. 7 groups of Meccan/Medinan Surahs – more recent grouping.
 - i. Each group consists of 1 or more Meccan Surahs and 1 or more Medinan Surahs.
 - ii. Groupings are based on subject matter – one central theme in each grouping.
 1. One aspect is discussed in the Meccan portion
 2. Another aspect of the same subject is then discussed in the Medinan portion.
 - iii. First Group.
 1. Central Theme:
 2. Meccan portion(1): Surat al-Fatiha
 - a. This small surah is one of the most important, about which Muhammad (SAWS) said it was ummul Qur'an.
 - b. Allah (SWT) has termed this surah alone as al-Qur'an ul-'atheem.
 3. Medinan portion(4): Surahs al-Baqara; Aal-i-'Imraan; an-Nisaa'a; al-Ma'ida.
 - iv. Second Group:
 1. Central Theme:
 2. Meccan portion (2): Surah al-'Anaam; al-'Araf
 3. Medinan portion (2): Surat al-Anfaal; Surat at-Taubah
 - v. Third Group:

1. Central Theme:
2. Mecci portion (14): Surat al-Yunus to Surat al-Mu'minoon
3. Medini portion (1): Surat an-Noor
- vi. Fourth Group:
 1. Central Theme:
 2. Mecci portion (8): Surat al-Furqaan to Surat as-Sajdah.
 3. Medini portion (1): Surat al-Ahzaab.
- vii. Fifth Group:
 1. Central Theme
 2. Mecci portion (13): Surah Saba' to Surat al-Ahqaaf.
 3. Medini portion(3): Surat Muhammad; Surat al-Fath; Surat al-Hujuraat.
- viii. Sixth Group:
 1. Central Theme:
 2. Mecci portion (7):
 - a. Constituent Surahs: Surat Qaaf; Surat adh-Dhariyaat; Surat at-Toor; Surat an-Najm; Surat al-Qamar; Surat ar-Rahmaan; Surat al-Waqi'ah.
 - b. Climax of literary beauty of the Qur'an.
 - i. Small ayaat
 - ii. Very quick rhythm
 - iii. Muhammad (SAWS) said about Surat ar-Rahmaan that it is the bride of the Qur'an.
 3. Medini portion (10):
 - a. Largest numerical collection of Medini Surahs (10 Medini Surahs).
 - i. These 10 surahs only consists of 1.25 juz of the Qur'an.
 - ii. The largest Medini collection in terms of size is in the first group (Baqara, Aal-'Imraan, Nisaa', Mai'da) which covers 7 juz of the Qur'an.
 - b. Constituent Surahs: Surat al-Hadeed; Surat al-Mujadilah; Surat al-Hashr; Surat al-Mumtahanah; Surat as-Saff; Surat al-Jumu'ah; Surat al-Munafiqoon; Surat at-Taghaabun; Surat at-Talaaq; Surat at-Tahreem.
 - c. All but one of these surahs were revealed in the latter half of the Medini period.
 - i. Surat al-Hashr was revealed in the third or fourth year.
 - ii. The remaining surahs were all revealed in fifth or sixth year after hijra.
 - iii. Medini period has two roughly equal parts (5 years each):
 1. By the second Medini period, Muslim society had taken a definite shape.
 2. Different sections of society had arisen:
 - a. Strong believers
 - b. Weak believers
 - c. Munafiqeen
 3. These 10 surahs address these different aspects of the Muslim society.
 - d. The address in these 10 surahs is entirely to the Muslims.
 - i. Not a single address to the mushrikeen.
 - ii. Only 1 address to the Bani Isra'eel in Surat al-Jumu'ah.

1. exception prove the rule.
- iii. The rest of the time, whenever the Jews or Christians are mentioned, they are only mentioned as a warning to the Muslims – don't make the same mistakes.
 1. Bani Isra'eel were the former Muslim ummah for 2000 years (1400 B.C. to 610 A.D. when wahi came to Muhammad (SAWS)).
 2. Until this point, the current Muslim ummah has held this responsibility for only 1400 years (to date).
 3. Warning to the Muslims that if we turn our back, then Allah (SWT) can easily raise another nation to take our place.
 - a. This has already happened.
 - b. 13th Century A.D. – leadership of the Muslim ummah was taken from the Arabs and transferred to the Turks.
 - i. Last Caliph of the Abbassids was trampled under the feet of the Tartars.
 - ii. More interested in being kings and indulging in the luxuries of this world.
 - c. Four Turkish empires came from the Tartar Hordes:
 - i. Turkman Timori – Mughal empire in India
 - ii. Turkman Safawi – Persian empire.
 - iii. Turkman Seljuki – controlled the middle east.
 - iv. Turkman Usmani – empire spanned three continents: middle east, eastern Europe and North Africa.
- e. Why was Allah (SWT) sending persistent revelations admonishing the Muslims during this period?
 - i. There was a general decline in the quality of belief, and zeal/vigor for jihaad in the cause of Allah (SWT) in the **average Muslim**.
 1. Why don't you have real faith in Allah?
 2. Why are you not spending for the cause of Allah?
 3. Why do you say what you don't do?
 - ii. There was no decline in the senior sahaba (Abu Bakr, Uthman, Omar, Zaid, Ali, Abdur-Rahmaan ibn 'Awth, Tdalha, Zubair, etc.)
 - iii. The new Muslims did not face the conditions of hardship that the first Muslims had experienced.
 1. Weaker and weaker Muslims were joining.
 2. Also, had the munafiqeen among them.

- f. These surahs give terse summaries of subjects discussed in other parts of the Qur'an.
 - i. Imaan: This subject is summarized most comprehensively in Surat at-Taghaabun.
 1. Recall, primary emphasis of the Meccan surahs is Imaan:
 - a. Imaan billah - Tawheed
 - b. Imaan bil-Akheera (jenna; hellfire)
 - c. Imaan bir-Risalah (malaika, revelation, book, prophets, Qur'an)
 2. All of this, however, is summarized in the Medinan Surat at-Taghaabun.
 - ii. Nifaaq:
 1. Detailed and lengthy discussions in Surat Aal-Imraan, Surat an-Nisa'a; Surat at-Taubah; Surat al-Ahzaab.
 2. Here, comprehensive summary in Surat al-Munafiqoon.
 - iii. Seerah of Muhammad (SAWS):
 1. Long discussion throughout the Qur'an on jihaad and the establishment of the Deen of Allah (SWT).
 2. Comprehensively summarized in two of these surahs:
 - a. Surat as-Saff: purpose of his advent. Comprehensive summary of jihaad fee sabilillah.
 - b. Surat al-Jumu'ah: methodology for calling and training people for this mission.
- g. These 10 surahs can be divided into two different types:
 - i. Surat al-musabihat (5) – those that begin with tasbeeh to Allah (SWT).
 1. beautiful distribution:
 - a. 3 begin with past tense:
 - i. Surat al-Hadeed: “sabaha lillahi ma fi samawaati wal ard”
 - ii. Surat al-Saff: “sabaha lillahi ma fi samawaati wa ma fil ard”
 - iii. Surat al-Hashr: “sabaha lillahi ma fi samawaati wa ma fil ard”
 - b. 2 begin with present/future tense, and 1 ends with present/future tense.
 - i. Surat al-Jumu'ah: “yusabihu lillahi ma fi samawaati wa ma fil ard ...”
 - ii. Surat at-Taghaabun: “yusabihu lillahi ma fi samawaati wa ma fil ard ...”
 - iii. Surat al-Hashr ends, however with “yusabihu lahu ma fi samawati wa ma fil ard...”

2. These are the more important among the 10 surahs in the collection.
3. The first of the musabihaat is Surat al-Hadeed.
4. According to Israr Ahmad, Surat al-Hadeed is umm ul-musabihaat – the fundamental/basis of the musabihaat.
- ii. Surahs with no such introduction.
 1. Surahs begin directly with an address.

Tafseer:

1. Ayaat 1 – 6: Most profound philosophical description of Allah (SWT) in the entire Qur'an. The attributes and the person of Allah (SWT) summed up and discussed at the highest philosophical level.
 - a. Background Points in understanding Allah (SWT).
 - i. Cannot Know Allah (SWT) personally.
 1. Can't even imagine the Person of Allah (SWT) – it is above our ability to comprehend.
 2. All we can know is the attributes of Allah (SWT).
 3. Saying of XXXXX "Imantu billahi kama huwa bi asmaa'ih wa sifatih wa qabiltu jamee'ah ..." – "I believe in Allah as He is manifest through his names and attributes, ..."
 4. Abu Bakr said 'When one feels that he cannot have the conception/perception of the person of Allah, this is the closest he can come to knowing Allah'.
 5. 'Ali wrote poetry to the effect 'if someone describes the person of Allah (SWT), he will do shirk, because he will create his own allah'.
 - ii. These 6 ayaat give the most profound and yet elegantly simple philosophical understanding of Allah (SWT).
 1. The Qur'an addresses all of humanity (regardless of cultural heritage and learning). Therefore, the style of the Qur'an is such that it is easily understandable by all people, regardless of cultural inheritance, literary sophistication, etc. Uses highly generalized terminology to apply to all different peoples through the rest of human history.
 - a. Recall, the first addressees of the Qur'an were the Bedouin Arabs – who were largely an illiterate culture.
 - b. So, if the Qur'an used sophisticated language to discuss these profound philosophical matters, it would have been inaccessible/incomprehensible to the Bedouin Arabs.
 - c. In addition to being accessible to all humans and all cultures, the Qur'an speaks to the most advanced and sophisticated cultures as well.
 - d. Qur'an addresses the Persian, Greek, Chinese, India, modern intellectuals (note: all of these cultures were centers of philosophical learning).
 - e. The wealth of knowledge in the Qur'an is accessible, but is accessible to the degree in which the student has the tools (intelligence, knowledge, etc) to understand them.
 - b. Ayat #1: "Whatever is in the heavens and earth glorifies Allah – and He is the All-Mighty, the All-Wise."

- i. “Sabaha” - glorification.
 1. Literal Meaning: as we studied before, the root means to “float”.
 - a. something floating at the surface of the water, or an object in orbit.
- ii. “Sabbaha” – to make something float.
 1. How do we make Allah (SWT) float – how do we glorify Allah (SWT)?
 2. Must not attribute anything Allah (SWT) that is not appropriate for His grandeur.
 - a. Allah (SWT) is complete. There is no weakness in Him.
 - b. If you associate anything with Allah (SWT) which takes Him away from His high position, then you are insulting the grandeur of Allah (SWT).
 - c. If you imagine some limitations on Allah (SWT) then you denigrate the status and height of Allah (SWT).
 3. Methods of glorification – Two types:
 - a. Verbal glorification – “Subhan Allah”.
 - b. Existential glorification – by it’s very existing, something testifies to the grandeur and magnificence of the creator.
 - i. The entire creation, by it’s very existence invites us to awe and glorify the Creator.
 - ii. Just as a fine piece of art or handy-work testifies to the skill of the craftsman, so does the beauty and balance of the creation testify to the perfection of Allah (SWT).
 1. Still to this day, we can’t even measure how big the universe is.
 2. Universe is still expanding.
 3. Everything has purpose.
 4. Even a single leaf is a factory – through photosynthesis, the leaf converts solar energy into nutrients, and stores the solar energy into the wood.
 - a. When we burn the wood, we release that solar energy that was first harnessed by the leaf.
 5. How great is the One who created the universe.
4. We may not be able to understand the tasbeeh that the rest of creation makes to Allah (SWT).
 - a. However, we know that Allah (SWT) had given Sulaiman the power to understand the speech of the animals. It may be that Allah (SWT) has given a tongue to everything – in its own way.
 - i. We know on the Day of Judgement, our hands and limbs will testify against us. Allah (SWT) will give them a tongue.
 - b. Similarly, by the very existence, the creation glorifies Allah (SWT).
- iii. He who created all of this universe is truly All-Mighty and All-Wise.
 1. These two names of Allah (SWT) are repeated frequently throughout these 10 Medini Surahs.
 - a. Why are these two names and their attributes forms repeated so frequently in these surahs?
 - i. Because these surahs give a very clear and comprehensive concept of Deen.

1. The Deen is a whole system of life, not just merely some religious rituals and dogmas.
2. Encompasses every aspect of human life: individual and collective (legal, judicial, economic, social, political, etc).
- ii. Al-‘Aziz – the All-Mighty.
 1. His authority is absolute – needs no permission.
 2. Axiom in political science: power corrupts and absolute power corrupts absolutely.
 3. This applies to humans, but for Allah (SWT) – He has absolute power and He is not corrupted by it.
 - a. No external checks on Allah’s power.
- iii. Al-Hakeem – the All-Wise.
 1. Allah (SWT) does not have checks and balances because He is the All-Wise.
 2. His authority is used with Wisdom.
 3. This is the intrinsic balance in the attributes of Allah (SWT) – the balance is not imposed by external forces, it is intrinsic in Allah (SWT).
- b. Aside: difference between name and attribute:
 - i. Name is a proper noun – “Al-Hakeem”
 - ii. Attribute is a general description – “Hakeem”
- c. Ayat #2: “To Him belongs the kingdom/sovereignty of the heavens and the earth. It is He who gives life and causes death; and He is able to do all things.”
 - i. “To Him belongs the Kingdom of the heavens and the earth.” - This deals with the political aspect of Islaam.
 1. “Kingdom” – use this word in the translation in the West, b/c it emphasizes connection with the biblical terminology of “Kingdom of God on earth” – the ‘Lord’s Prayer’.
 - a. The Lord’s Prayer is a very crucial prayer which totally negates secularism. Those who recite the prayer are asking to establish the Kingdom of God on earth – with God’s laws, where God’s will is done. As God’s will is executed in the heavens, let God’s commands be established on earth as well.
 - b. Allah (SWT) is the only king – we are all slaves to Allah (SWT), nothing more. We must find unity and brotherhood in realizing that we are all slaves of the One true King.
 2. The purpose of Muhammad (SAWS) is to restore the kingdom of this world to Allah (SWT), the rightful ruler.
 - a. Anyone else who is ruling and claiming sovereignty is in rebellion against Allah (SWT).
 - b. Whether an individual (King, emperor, dictator, etc.), a small elite (oligarchy, racial/ethnic group), a nation, nor the whole of humanity.
 3. Now, because there is a rebellion against Allah (SWT) {no one is accepting his laws and commands}, then it is up to those who are sincere and faithful to Allah (SWT) to suppress this rebellion against Allah (SWT).

- a. Must devote his life to eradicating this revolt and restoring the sovereignty to Allah (SWT).
 4. This phrase is repeated twice in the first 6 ayaat (ayat #2 and ayat #5).
- ii. Allah (SWT) gives life and death:
 1. You don't live by yourself, and you don't die by yourself.
 - a. Everybody knows that s/he is living, but know that you are only living by His authority.
 - b. Everybody knows that s/he will die, but know that it is only by Allah's word and command.
 2. In another place of the Qur'an, the views of the materialists who reject any higher being and accept only the world of matter, claim that "we live and we die."
 - a. They associate life and death with themselves.
 - b. This is kufr – of the materialist shade.
 - c. This is the sole authority of Allah (SWT).
- iii. Allah (SWT) is powerful over all things.
 1. Recall, we can only know Allah (SWT) through His attributes.
 2. Regarding the attributes of Allah (SWT) there are two aspects:
 - a. Qualitative – we can have some understanding of the qualitative aspects of Allah's attributes.
 - b. Quantitative – we can't know the quantity in which Allah (SWT) possesses these attributes.
 - c. Examples:
 - i. Al-'Aziz:
 1. Qualitative: We know that Allah (SWT) is All-Powerful.
 2. Quantitative: How powerful is All-Powerful? We can't know.
 - ii. Baseer:
 1. Qualitative: We know that Allah (SWT) sees.
 2. Quantitative: How does Allah (SWT) see? We don't know.
 - iii. Samee':
 1. Qualitative: We know that Allah (SWT) hears.
 2. Quantitative: How does Allah (SWT) hear? We don't know.
 - iv. Al-Hay: Allah lives.
 1. Qualitative: We know that Allah (SWT) lives.
 2. Quantitative: How does Allah (SWT) live? What is the nature of Allah's life? We can't know.
 - a. Only know that Allah (SWT) is The-Living (and the only living – full life belongs to Him alone).
 - i. Has no weakness, doesn't need sleep or rest. Doesn't need food, etc.
 - ii. Recall: Ayat al-Kursi.
 - iii. Our life is by Allah's permission. We exist because Allah willed it, and we die when Allah decides.

- iv. Allah exists without any external source.
 - b. But don't know anything about the nature of Allah's existence.
 - c. The only thing we know about Allah (SWT) is "Kul" – everything (we can't even know the limits).
 - i. Huwa 'ala kuli sha'in qadeer – He has power over everything!
 - ii. Huwa bi kuli shai'in 'aleem – He knows everything!
 - iii. Note: "omni" is a translation of "Kul" (omnipotent, omniscient, omnipresent, etc.)
- d. Ayat #3: "He is the First and the Last, the Most Manifest and the Most Hidden. And He is the Knower of every thing."
 - i. Note: Last part of this ayaat is already discussed above – "Omni" translation of "Kul".
 - 1. The two "kul" phrases are repeated over and over in the Qur'an:
 - a. "ala kuli sha'in qadeer"
 - b. "bi kuli sha'in 'aleem"
 - 2. Can't even comprehend the extent to which Allah's power and knowledge extends.
 - 3. Don't even have a word in human language to convey the magnitude of Allah's power.
 - ii. Background: The first four words of this ayat are the most difficult in terms of philosophical understanding.
 - 1. Basic Philosophical questions:
 - a. The philosophy of existence: What is existence?
 - i. Is the existence of God separate from the existence of this universe.
 - ii. Is God separate and outside of this universe, or is He present within it?
 - 1. Qur'an tells us that Allah (SWT) is nearer to man than his jugular vein.
 - 2. How is it that Allah (SWT) is on the throne and is also with you (nearer to you than your jugular vein)?
 - b. If you believed in one Creator, how did He create this world?
 - i. Was Allah (SWT) like a carpenter who fashioned something out of existing matter?
 - ii. Hindus say that God is ever-lasting, but so is matter.
 - 1. This violates Tawheed and creates dualism.
 - iii. But if God created everything out of nothing, how did He do it?
 - 2. Scholarly accounts of this ayat:
 - a. About this ayat, Imaam Razi said: "Be warned! This place of the Qur'an is very deep/profound and very frightening."

- i. Note: 3 fundamental books on the exegesis/tafseer of the Qur'an – with very different approaches.
 1. Mukhshuri: exegesis on Arabic grammar, language, and literature.
 2. Razi: logician, philosopher, theologian.
 3. Ibn Jareem???: Tafseer on the basis of tradition.
- b. Scholars have also connected two hadeeth with this ayat to further elaborate on its meaning:
 - i. Both Musnad and Muslim record from Abi Hurairah, who reported from 'Aisha a prayer of the Prophet (SAWS): "Oh Allah, you are the first and there was nothing before You. You are the last and there is nothing after You. You are the All-Dominating and there is none above You. And You are the Hidden, and there is nothing Hidden past you."
 1. Some of the modern mufasssireen who don't have any taste for philosophy cling to one hadeeth and don't look past it.
 2. This is one understanding.
 - ii. Tirmidhi and Hanbal record from Abi Hurairah that the Prophet (SAWS) said: "If you throw down a rope to the lowest of the earth (lowest part of the earth or the lowest earth), it will rest on Allah." Then the Prophet (SAWS) went on to quote this portion of the ayat: "He is the First and the Last, the Most Manifest and the Most Hidden."
 1. Note: Surat at-Talaaq – Allah (SWT) says that there are 7 heavens and 7 earths. Until now, we still can't understand this ayaat. Perhaps we will come to understand it as human knowledge advances.
 2. This hadeeth is generally not cited by the modern mufasssireen who don't have any inclination to philosophical matters.
 3. There is no place on this earth where Allah is not present.
3. Final point of introduction: At no other place in the Qur'an will you find connecting "wow" in between two names and/or attributes of Allah (SWT).
 - a. For example, don't find "Al-'Azeez wa Al-Hakeem". Only "Al-'Azeez, Al-Hakeem".
 - b. All other places, the names/attributes follow in direct succession:
 - i. Surat al-Hadeed, ayat #1 (2)
 - ii. Surat al-Jumu'ah, ayat #1 (4)
 - iii. Surat al-Hashr, ayat # 23 (8) plus more in ayat #24.
 - c. Imaam Farahi of India, as far as Dr. Israr Ahmad is aware of, was the first to point out this exception in this ayat.
 - i. Why is "wow" not mentioned in between the attributes?
 - ii. Because Allah's attributes are all present in Him simultaneously.
 - iii. "Wow" separates this and suggests sequencing.
- iii. Israr Ahmad's understanding:

1. “Al-Awalu wa Al-Akheeru”
 - a. Dr. Israr Ahmad understands from this that Allah (SWT) is mentioning 4 attributes of His that relate specifically to this existence (this universe, this creation).
 - i. Whenever you use the word “first” it refers to in reference to something. There must have been some beginning predating you for you to have a first.
 - ii. But Allah (SWT) did not have a beginning and does not have an end. He exists and has been present for ever. There is no time in which He was not present. And He will live Forever, and ever and ever.
 - iii. This universe, on the other hand, was created. It has an instance of creation, and therefore time is a relative measure applicable to it. It has a reference – something before it, and something after it. But this is not true for Allah who has existed and will continue to exist for ever, before the universe was created and after the universe is destroyed.
 - iv. Therefore, Allah (SWT) is the beginning of this universe. And we know that Allah (SWT) will fold the universe in His hands (just like the current astronomical theory of the big bang – that the universe is expanding, and then it will contract again).
 - b. This universe exists between two limits – a beginning and an end. Those limits are defined by Allah (SWT).
2. “Adh-Dhahiru wa Al-Baatinu”:
 - a. Allah (SWT) is the All-Manifest: As far as the attributes of Allah (SWT), they are manifest throughout the creation.
 - i. Surat Aal-‘Imraan: ‘Verily in the creation of the heavens and the earth are ayaat for people of pure intellect.’
 - ii. Many other ayaat in the Qur’an referring to how Allah (SWT) is manifest in the creation.
 - iii. Also, Allah (SWT) is manifest within your own selves ([find quote in the Qur’an](#)).
 - iv. Signs of His Omnipotence, Omniscience, Omnipresence, etc are everywhere in the Creation.
 - v. Imaam Razi: “Why is He hidden. Because He is more manifest – therefore He is hidden.”
 1. Like the sun – can’t look into the sun but you see the manifestation of the sun everywhere around you.
 2. As if Allah (SWT) is so visible in the intensity of His manifestation, that He is invisible in His person.
 3. Allah (SWT) has hidden Himself behind the curtain of His manifestation.
 - b. Allah (SWT) is the Most-Hidden: As far as the Person of Allah (SWT) is concerned, He is Hidden.
- iv. In relation to the controversial sufi philosophies:
 1. Wahdadul Wajood:

- a. Ibn 'Arabi – the biggest proponent of this philosophy (Wahdadul Wujood – Unity of Being).
 - b. Ahmad Sirhindi – Wahdadul Shuhood (Unity of Manifestation).
 - c. Shah Waliullah has said that there is no difference between Wahdadul Wujood and Wahdadul Shuhood.
 - d. Both say that only Allah (SWT) exists; nothing else exists. Everything else is merely appearance.
 - i. Whatever you see in the universe are merely shadows. They don't have any existence.
 - ii. If you look into a mirror, you find that you are standing in the mirror – but it is only an image.
 - iii. There is a shadow cast from a tree, but the shadow doesn't exist. Though you can see it, it isn't the real tree.
2. Pantheism: Allah (or the Creator, the first reality) has itself taken the shape of the universe.
- a. This is shirk of the “highest order”.
 - b. Kufr of the highest order.
 - c. If this is the case, then this tree is Allah, and you are Allah, and everything is Allah.
 - d. People have confused the unity of existence/being with pantheism.
 - i. One person got so confused by this philosophy that he declared that he was Allah – he was then hanged for his kufr.
 - ii. Allah is always the Rub and we are always His slaves.
 1. Hadeeth: Narrated that Allah (SWT) descends to the lowest heaven every night asking ‘Is there anyone asking for forgiveness so that I will forgive him; is there anyone asking for something, so that I should grant it to him.’
 - a. Even if Allah (SWT) comes down to the lowest heaven, He is still the Rab.
 - b. Even if Muhammad (SAWS) was raised to the 7th heaven on the night of Israaf, he was still an ‘abd.
3. Because people confuse pantheism and wahdadul wujood, people have shown great intolerance to the sufi philosophies of wahdadul wujood. We shouldn't do this. We should distinguish between the two, and not denigrate those who believe in Unity of Being.
- a. You can choose to believe in them or not. They are questions of philosophy (which are immaterial).
 - b. Don't have the misconception that these sufi scholars believed in pantheism.
- e. Ayat #4: “It is He who created the heavens and the earth in six days and then ascended to the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends to it. And He is with you wherever you are. And Allah sees all that you do.”
- i. What are the 6 days?
 1. Is each day a period of 24 hours?

2. In human terms, a day is defined as the time it takes for the earth to revolve around its axis.
3. The day defined for any other planetary object will differ.
4. What is the measure of a day for the solar system? Just imagine!
5. What is the measure of a day for the entire Milky Way Galaxy? Just imagine!
6. Then imagine what the measure of a day is for the entire universe?
7. Qur'an:
 - a. In one place, the Qur'an says that 1 day with Allah (SWT) is equal to 1,000 years by your account.
 - b. In another place, the Qur'an says that 1 day is equal to 50,000 years.
8. So this means six periods – six measures of time. But the measures of time are not the same as the measure of time in our earth.
- ii. Then He ascended the Throne:
 1. Allah (SWT) Himself ascended the throne.
 2. Allah (SWT) is not only the Creator, but He is the Controller as well.
 3. Allah (SWT) is Himself operating the universe.
 4. It is a very common idea among the students of science that if they believe in Allah, but they see all of the physical laws governing this universe and they think that Allah (SWT) doesn't have anything to do with running the universe.
 - a. Aristotle said the same thing – God created the universe, but is not involved in operating it. Doesn't bother Himself with the details.
 - b. This is kufr.
 5. Not even a leaf can move without the permission of Allah (SWT).
 6. Allah (SWT) has given certain physical properties to the material creation – but it only acts according to these properties by the permission of Allah (SWT). Have properties, but these properties are subject to the permission of Allah.
 - a. Water – it has the property that it quenches the thirst. But if Allah (SWT) does not give it permission to quench your thirst, then no matter how much water you drink; it will not quench your thirst.
 - b. Fire – it has the property that it burns. But Allah (SWT) ordered the fire to be cool to Ibraheem (AS).
 - c. Water – flows along the surface in a continuous stream. When Allah (SWT) ordered Musa (AS) to strike it, the water split into two (each side stood like a rock).
- iii. He knows whatever is entering into the earth and whatever is coming out of it.
 1. i.e. a drop of water falls to the earth, and from the earth comes a sapling. Allah (SWT) knows about every drop of water that falls to earth, and every little sapling, animal, etc that emerges from the earth.
- iv. He knows whatever descends from heaven and whatever ascend to it
 1. Water/rain is descending
 2. The mala'ika – descend from heaven with the commands of Allah (SWT) that are to be executed.
 3. What ascends to it: the reports from the malaa'ika about what takes place.
 4. At every moment, Allah's will is the final and deciding factor.
- v. Allah is with you wherever you are:

1. Allah (SWT) is on the throne, but He is also with you.
2. Allah (SWT) is in your heart (recall definition of thikr – to have Allah in your heart).
3. We can't understand how Allah (SWT) is with us.
4. If you agree with the theory of the Unity of Being, then this issue is resolved.
 - a. Example: A human being.
 - i. If you analyze the existence of a human body – what is it?
 1. Composed of elements, nutrients, atoms, protons, neutrons, etc.
 - ii. If you analyze the air – what is it?
 1. Composed of the same elements, nutrients, atoms, protons, neutrons, etc.
 - iii. If you analyze material object, you'll find essentially the same core constituents.
 - iv. Essentially, these are all the same thing. Only the conglomeration, the system differs, but the constituents are identical.
 1. Existence is one.
 2. This is the philosophy of the unity of being.
 - a. Existence of Allah
 - b. Existence of this universe
 - c. They are not two, they are one. Two in one. Two aspects. Essentially, all existence is Allah. But when a form is created, it is a separate existence.
5. Knowing that Allah (SWT) is with you is the biggest source of strength for a mu'min.
 - a. Musa (AS) when he was leading Bani Isra'eel out of Egypt and came to the sea, and behind them they were being pursued by the Egyptian army, the people cried out to Musa (AS) that they were doomed.
 - i. Musa's reply was, my Lord is with me. He will give me the way.
 - b. Muhammad (SAWS) when he was in hiding with Abu Bakr in the cave. When Abu Bakr noticed that the mushrikeen had come to the entrance of the cave, he said: 'only if they bend and look into the cave, we will be caught.' The Prophet (SAWS) then replied: 'Don't fear. Allah is with us.'
 - c. If you are sincere to Allah (SWT), then Allah will be sincere towards you.
 - i. If you love Allah, He will love you.
 - ii. If you are sincere to Allah, He will be sincere to you.
 - iii. If you help Allah, He will help you.
 - iv. If you remember Allah, He will remember you.
 - v. If you are a sincere friend (wali) of Allah, then He will be a sincere friend (wali) to you.
 1. Must obey Allah. Can't try to cheat or deceive Allah.

- vi. Allah sees all that you do.
1. Note the logical relation: If Allah (SWT) is with me, then He is a witness of everything that I am doing. Then why does He need the angels to record everything that I'm doing?
 - a. So that you are confronted with your deeds on the Day of Judgement.
 - b. Axiom of this world – Justice should not only be done; but it should also be apparent that it is done.
 - c. Allah already sees, knows, hears, etc. everything that you do. Allah (SWT) even knows all that is in your hearts. (“huwa ‘aleemun bithatis sudoor”).
- f. Ayat #5: “To Him belongs everything in the heavens and earth, and to Allah all matters will be made to return.”
- i. To Him belongs everything in the heavens and the earth...:
 1. Again this phrase is repeated.
 2. Tawheed is not only an ‘aquida
 - a. Tawheed is a polity – the basis of the Islamic political system.
 - i. Divine sovereignty.
 - ii. Man – vicegerency (khilafah).
 1. Whenever there is an explicit command, must implement it exactly and without question.
 2. Wherever there is no explicit instruction, then you make ijtihaad to determine how to proceed.
 - ii. ...and to Allah all matters will be made to return.
 1. Another aspect of the divine sovereignty of Allah.
 - a. All aspects are finally decided by the ruler.
 - b. In the same way, all matters will be made to return to Allah.
 - i. Note: turja’ul umoor – *passive* tense.
 - ii. Some people have erroneously translated this as “all matters will return to Allah”. This is incorrect.
 - iii. The passive tense → they will be made to return to Allah (by force – whether you like it or not, everything will come to Allah (SWT)).
- g. Ayat #6: “He merges night into day and merges day into night; and He has full knowledge of whatever is in the hearts/minds.”
- i. Merges night into day and day into night.
 1. Sometimes Night is increasing and the day is increasing or vice versa.
 2. Again – passive tense.
 - a. Allah (SWT) controls it.
 - b. It is not that the night merges into the day and day merges into the night. Night and day are subject to the will of Allah (SWT). They don’t act on their own accord.
 - ii. He knows everything that is in the hearts/minds of people.
 1. Note how many times the Allah’s Infinite power (omnipotence and omniscience) is referenced in these ayaat:

Ayat #	Omniscience	Omnipotence
1	• (1) <i>Sabbaha</i> lillahi ma fis-samawaati wal-ard.	• (2) <i>Al-Azeez</i> • (3) <i>Al-Hakeem</i>
2		• (4) Lahu <i>mulk</i> us-samawaati wal-

		ard <ul style="list-style-type: none"> (5) <i>Yuhee</i> wa <i>yumeetu</i> (6) wa huwa '<i>ala kulli shai'in qadeer</i>
3	<ul style="list-style-type: none"> (9) wa <i>Dh-Dhahiru</i> (10) wa <i>Al-Badtinu</i> (11) wa huwa <i>bi kulli shai'in 'aleem.</i> 	<ul style="list-style-type: none"> (7) Huwa <i>Al-Awalu</i> (8) wa <i>Al-Akheeru</i>
4	<ul style="list-style-type: none"> (14) <i>ya'almu</i> ma yuliju fil-ard wa maa yakhraju minhaa wa ma yanzilu minas-samaa'i wa maa ya'ruju fehaa (15) wa huwa <i>ma'kum ayna maa kuntum</i> (16) wa Allahu <i>bimaa ta'maloona baser.</i> 	<ul style="list-style-type: none"> (12) Huwa lathee <i>khalaq</i> as-samawaati wa al-ard fee sittati ayaam (13) Thuma <i>astawaa 'alal-'Arsh</i>
5		<ul style="list-style-type: none"> (17) Lahu <i>mulk</i> us-samawaati wal-ard (18) wa <i>illa Allahi turja' ul-umoor.</i>
6	<ul style="list-style-type: none"> (20) wa huwa '<i>aleemun bithatis-Sudoor.</i> 	<ul style="list-style-type: none"> (19) <i>Yulijul</i>-layla fin-nahaari wa <i>yulijun</i>-nahaari fil-layli

2. Why is Allah (SWT) emphasizing His divine attribute of Knowledge, on the omnipotence and omniscience of Allah (SWT)?
 - a. One of the biggest mistakes that humans have made is to challenge the omnipotence of Allah (SWT).
 - i. Among the most common ways of challenging the omnipotence of Allah (SWT) is to question the resurrection.
 1. People have questioned how is it possible that Allah (SWT) will resurrect our bodies after they have decomposed and disintegrated after millennia.
 2. The answer to this comes from the fact that Allah (SWT) has power over all things. ('huwa bi kulli shai'in qadeer').
 - a. If you believe in Allah, and you believe that He has power over all things, then you have no basis to question the resurrection.
 - b. Is there some reason why Allah, who is all-powerful, cannot resurrect you?
 - c. If Allah (SWT) created you the first time, can He not do it a second time.
 - d. Everybody knows that doing something the first time is more difficult than the second time. If Allah (SWT) has created you the first time, why do you doubt that He will resurrect you?
 - b. A second major mistake committed by humans is to question the omniscience of Allah (SWT).

- i. Specifically, people may question how can Allah (SWT) know every little detail about what I do.
- ii. Why does Allah concern Himself with all the little details. Doesn't He have any other job to do?
- iii. This waswasa (whispering of Shaitan) is eliminated with:
 - 1. '...wa huwa 'aleemun bithatis-sudodr'
 - 2. '...wa Allahu bima ta'maloona baser.'
 - 3. '...wa huwa bi kulli shai'in 'aleem.'

c. Need to **hammer** these concepts and these ayaat into our minds so that we have the appropriate consciousness (taqwa) and humility (khushu') before Allah (SWT) and so that doubts are eliminated from our minds/hearts.

h. Summary:

- i. Recall the ayaat: 'This is Allah whom I have accepted as my Lord, in Him do I trust and to Him ...'.
 - ii. Similarly, these ayaat (#1 – 6) give us an understand of Allah, who is our Lord:
 - 1. Allah who is being glorified by everthing in this world, Allah who is Al-Azeez, Al-Hakeem.
 - 2. Allah who owns everything in the heavens and the earth; who gives life and death, and who has power over all things.
 - 3. Allah who is the First and the Last and the most Manifest and the most Hidden; and He who knows everything.
 - 4. Allah who created the heavens and the earth, and then ascended onto the Throne, and who knows everything that falls to the earth and that rises from the earth; everything that descends from the heavens and that ascends thereto; Allah who sees everything that you do.
 - 5. Again, it is to Him that everything in the heavens and the earth belongs, and to Allah all matters will be brought forth.
 - 6. He who merges the night into the day and the day into the night, and He is aware of everything in your hearts and minds.
2. Ayaat 7-11 make up the second part of this surah. After giving such a profound understanding of who our Lord is, this section identifies the two demands placed upon us by Allah (SWT). This is a natural consequence where Allah (SWT) identifies Himself to us and then demands from us two things: 1) That we believe in Allah and His messenger and 2) that we struggle in His cause.
- a. Ayat #7: "Believe in Allah and His messenger, and spend of that over which He has made you trustees. And for those among you who believe and spend is a great reward."
 - i. This ayaat defines the two demands Allah (SWT) makes of His slaves:
 - 1. Have faith in Allah (SWT) and His messenger.
 - a. Should be real, burning conviction.
 - 2. Spend from that which Allah (SWT) has entrusted with you.
 - a. Very profound: we are 'mustakhlaf'. We are only custodians over everthing in our possession.
 - i. We are not the owners of our bodies. We are only custodians over them.
 - ii. Any property, wealth, intellect, etc. is a trust from Allah (SWT).
 - iii. Not only are we entrusted with these, but we have not earned this trust. Allah has simply made us trustees over these things.

1. “ja’lakum” – we have been made vicegerents.
- b. When you do infaaq fe sabilillah, you are making jihaad in his cause. We will, insha’Allah, see this connection in even more explicit detail in ayat #11.
 - i. Two ways of waging jihaad:
 1. Spend of your wealth – this is jihaad bil maal
 2. Spending of your bodily resources (time, energies, intelligence) – this is jihaad bi nafs.
 - ii. Recall ayat #111 of Surat at-Taubah: “Verily, Allah has purchased from the believers their lives and their properties for them shall be paradise. They fight in the cause of Allah, so they kill and are killed. It is a promise in truth which is binding on Him in the Taurah and in the Injeel and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.”
 1. This is the biggest purchase.
 - a. Live for Allah, not for yourself.
 - b. Live for Allah, not for your family.
 - c. Live for Allah, not for your country.
 - d. Live for Allah, not for your nation.
 - e. Living for anything else is shirk!
 2. You can give rights to your body, family, country, nation, etc., but only give the rights that Allah (SWT) has given them. If you give anything more, than it is from your own nafs.
 - a. Recall hadeeth:
 - i. Your body has rights over you
 - ii. Your wives has right over you
 - iii. Your children have rights over you
 - b. If you fix their rights yourself, then you are asserting yourself as sovereign in place of Allah (SWT).
 - i. You must live for Allah.
 - ii. Quote: ‘Just as my prayers and my sacrifice are for Allah, so are my live and death for Allah.’
 3. Must look deep down into the depths of your heart to evaluate yourself honestly – am I really living for Allah? Or am I living for myself, my family, or my country.
 - a. A mu’min lives for Allah (SWT) alone!
- ii. Note: These two conditions are the same two conditions that we have seen throughout this course.
 1. Surat al-Hujuraat ayat #15 defines the true believers: “The believers are only those who believe in Allah and His messenger, and never doubt in it, but they strive (jaahidu) with their wealth and their lives for the cause of Allah. Those! They are the true believers.”
 - a. Real Imaan

- b. Exert real effort because of that belief (jaahidu).
- 2. Surat as-Saff, ayaat 10 & 11: "Oh you who (profess to) believe, shall I guide you to a bargain that will save you from a painful torment? Believe in Allah and His messenger and strive hard and fight in the cause of Allah with your wealth and your lives: that will be better for you if you but know."
 - a. Believe
 - b. Wage jihaad in establishing this belief.
- 3. Two essentials to success:
 - a. Imaan
 - i. Correct 'aquida (i.e. Surat at-Taghaabun)
 - ii. Burning conviction.
 - b. Jihaad
 - i. With wealth.
 - ii. With bodily resource.
- iii. And for those among you who believe and spend is a great reward.
 - 1. Very logical sequence: after defining the demands, Allah (SWT) then promises us a great reward.
 - 2. Minkum: from among you.
 - a. Those among you who have real faith.
 - b. Not all of you are real mu'mins.
 - i. Recall surat al-Hujuraat, ayat #14 – "The Bedouin Arabs say: 'We believe.' Say: 'You do not believe, but only say 'we have surrendered', for faith has not yet entered your hearts. But if you obey Allah and His messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most-Merciful."
 - 3. Whoever among you becomes a real mu'min and then spends of his wealth, then for him will be a great reward.
- b. Ayat # 8: "What has happened with you that you do not believe in Allah?, and the messenger invites you to believe in your Lord and has Indeed taken your Covenant, If you are men of faith."
 - i. Now, comes the rebuke and admonishment for which the Medini Surahs of this group are characterized.
 - ii. Allah (SWT) is asking those who profess to believe why it is that they don't have real faith/conviction, love of Allah, why Allah (SWT) is not their matloob - the goal.
 - 1. Recall, there was a general decrease in the average level of Imaan and the fervor for jihaad fee sabilillah (because new Muslims entering into Islaam and didn't have the experience and level of conviction as the early acceptors).
 - iii. The messenger is among you and calling you to believe in your Lord
 - 1. Have faith in your own Creator, Sustainer - no one else.
 - iv. Already taken your covenant:
 - 1. If you claim to be believers then you have already made the covenant.
 - 2. Covenant refers to two aspects:
 - a. Each human being made the covenant with Allah (SWT) accepting Him as our Rab - in the spiritual existence before coming to this life.

- b. When you accept Islaam.
 - i. Recall: Allah has already bought your lives. Only a custodian over our bodies and wealth. ([Find reference in Qur'an](#)).
 - v. Allah (SWT) is talking to us - those who claim to believe.
 - 1. Now if you find that actual, real burning Imaan is not there, then you must ask yourself how to attain it. This is the topic of the next ayat.
 - c. Ayat # 9: "It is He Who sends to His servant manifest signs, so that He may lead you from darkneses into the light. And verily Allah is to you most kind and merciful."
 - i. Topic discusses how to increase Imaan and attain real conviction.
 - ii. It is He who sent Muhammad:
 - 1. Note: Muhammad (SAWS) had two positions:
 - a. Abd of Allah
 - i. whenever Allah (SWT) mentions Muhammad (SAWS) with love and affection, he refers to him as His abd.
 - ii. Muhammad is the 'abd to Allah.
 - iii. Recall conversation between Musa (AS) and Allah (SWT) on the mountain - it is a relationship of 'abd.
 - iv. The 'abdiyah (exclusive 'abd to Allah) is a higher level than risalah.
 - v. Note for us: we aspire to be 'abd to Allah (SWT), but we also mix it with being 'abd to money, etc.
 - 1. Very difficult to be an exclusive 'abd to Allah (SWT).
 - b. Rasool of Allah - whenever Allah (SWT)
 - i. Muhammad is the rasool of Allah to us.
 - iii. 'so that He may lead you from darkneses into the Light'.
 - 1. Why does Allah (SWT) send His signs and messengers? - to lead us out of darkneses into Light.
 - 2. Darkneses:
 - a. Many different shades and types of darkness:
 - i. Kufr
 - ii. Shirk
 - iii. Materialism
 - iv. Empiricism
 - v. Logical Positivism
 - vi. Atheism
 - vii. Darwinism
 - viii. Freudism
 - ix. Pantheism
 - b. Always in the Qur'an, dhulomaat is in plural form. Many shades of shirk.
 - 3. Noor - always in singular form.
 - a. Surat an-Noor - "noorun 'ala noorun".
 - b. Pure unity of Allah (SWT) represented in single Light.
 - c. Imaan is Noor - refer to tafseer of ayaat an-Noor.
 - 4. Qur'an will lead you out of darkneses into the light of pure, real Imaan.
 - iv. Verily, Allah is to you most Kind and Merciful.

- d. Ayat #10: "What is the matter with you that you do not spend in the cause of Allah? For to Allah belongs the inheritance of the heavens and the earth. Not equal among you are those who spend and fought before the Victory. Those are higher in rank than those who spend and fought afterwards. But to all has Allah promised a goodly reward. And Allah is well acquainted with all that you do."
- i. Again the rebuke of the Muslims.
 1. While ayat #8 referred to the first condition (believe in Allah), this ayat refers to the second condition (spend - Infaaq).
 - ii. This ayat expands on the infaaq mentioned in ayat #7 to make it clear that this infaaq is fee sabilillah and includes both financial and bodily resources.
 1. Allah (SWT) is not asking you to spend on worldly luxuries. Allah wants you to spend for the advancement of His cause.
 2. Spend your financial and bodily resources in the cause of Allah.
 - iii. 'To Allah belongs the inheritance of the heavens and the earth.'
 1. Hadeeth: 'man goes on saying 'my wealth, my wealth'.
 2. What is your wealth?
 - a. Only what you spend on your sustenance (food, shelter, clothing, etc.)
 - b. And what you spend in the way of Allah (charity, establishing the Deen, etc.)
 - c. The rest, is only the inheritance of your inheritors.
 3. In the final analysis, all things will remain for Allah.
 4. As we saw in Surat al-Munafiqoon, when the time for death comes, people will say to Allah (SWT) - that if He sent them back, they would give all their wealth away. But Allah (SWT) does not delay the appointed moment.
 - a. So spend now - there is no reason to delay.
 - iv. 'Not equal among you are those who spent and fought before the Victory and those who spent and fought after the Victory.
 1. Now comes the reference to qitaal as part of the spending.
 - a. Ayat #7: Infaaq
 - b. Ayat #10: Infaaq fee sabilillah, then followed by infaaq and qitaal.
 - c. So we can see that ayat #10 is an exfoliation of ayat #7 - explaining what the meaning of infaaq.
 - d. Qitaal is highest point of spending of your bodily resources.
 2. Infaaq and qitaal might appear to be equal in quantity and even in quality, but the timing in which they were done is important.
 - a. Those who spent and exerted their lives when Islaam was weak and kufr was dominant, they have a higher reward than those who spent and exerted their lives when Islaam was strong and dominant.
 - b. Both will be rewarded immensely, but those who sacrificed to make Islaam strong will be rewarded more than those who sacrificed to maintain and/or increase an already strong Islamic society.
 3. To what does the Victory refer? Either one of two events:
 - a. Treaty of Hudaibiyah:
 - i. Allah (SWT) Himself refers to this as a clear victory.
 - b. Conquest of Mecca:

- i. Conquest of Mecca was the crowning achievement in establishing the Deen of Allah (SWT) throughout the Arabian peninsula.
4. Those are higher in rank than those who spent and fought afterwards.
 - a. Those who accepted Islaam after the Victory are at one level.
 - b. Those who embraced Islaam before the Victory are at a higher level.
 - c. Those who embraced Islaam before Hijra are at a higher level.
 - d. Those who embraced Islaam at the very beginning are at the highest level.
 - e. Ahlul Sunna wal jama'ah make a distinction among the sahaba:
 - i. Top four are the four khulafa
 1. First is Abu Bakr
 2. Second Omar
 3. Third 'Uthman
 4. Fourth 'Ali.
 - ii. Then the remaining six of the mubashira 'ashara:
 1. Dhalha
 2. Zubair
 3. Abdu Rahman ibn 'Auf
 4. Sa'ad ibn Abi Waqas
 5. Sa'eed ibn Zaid
 6. Xxx
 - iii. Then the 313 at Badr
 - iv. Then the 1400 at the Treaty of Hudaibiyah who gave the bai'ah.
 - v. Then those who embraced Islaam before the conquest of Mecca.
 - vi. Then the rest.
 - f. In the same way that Allah (SWT) has raised some Prophets at higher rank than others, some of the sahaba are at a higher rank than others.
5. What is the lesson in this?
 - a. Does it mean that Islaam is very weak.
 - i. Hadeeth of the Prophet (SAWS): 'when Islaam came, it came as a stranger and it will return as a stranger. Congratulations to those who cling to Islaam when it is a stranger.'
 - ii. As a stranger, Islaam was weak and unknown.
 - iii. Then Islaam became supreme and dominant.
 - iv. The Prophet (SAWS) then prophesized that Islaam would again suffer defeat.
 1. Great irony that Muslims would be very powerful, but Islaam would go down.
 2. When Muslims were at the height of their political power, under the great Mughul emperor Akbar the Great, the entire Indian subcontinent was under the rule of Muslims.

3. During his reign, Akbar tried to destroy Islaam and invented a new religion (Deen Ilahi).
 - a. Akbar said that the Deen of Muhammad (SAWS) was for 1000 years.
 - b. Now was the era for the Deen of Akbar which would last for 1000 years.
- v. Those who hold on to Islaam are strangers in the society.
 1. Appear as fanatics.
 - a. Observing perda and hijab in this era!
 - b. I can't see my own sister-in-law!
 2. Either you cling to Islaam or your please this society.
- b. Congratulations to those who cling to Islaam despite all of the social pressures.
 - i. Though they may be outcasts in society, they will be successful on the Day of Judgement.
 - ii. To these people, the Prophet (SAWS) has sent congratulations.
 - iii. If you spend now, while Islaam is weak and a stranger, then you will be rewarded much more than those who do so after Islaam becomes dominant.
- v. "And Allah is all-Aware of all that you do."
- e. Ayat #11: " Who will loan to Allah a beautiful loan? For Allah will increase it manifold to his credit, and he will also have a generous reward."
 - i. Allah (SWT) demands and wants a loan.
 1. Why?
 2. Because His deen is humiliated, down-trodden.
 3. Need struggle to restore His sovereignty and to establish His Deen dominant above all aspects of life.
 - ii. Spending your wealth for the pleasure of Allah has many aspects.
 1. Sadaqat - charity to your relatives, the poor, orphans, etc.
 2. Zakat is also sadaqat - mandatory portion.
 3. Infaaq - spending for the cause of Allah, to establish the Deen of Allah (SWT).
 - a. For the propagation of the message of Islaam.
 - b. To fulfill the requirements of a movement.
 - c. To fund a revolution.
 4. Qard - another term for infaaq fee sabilillah.
 - a. Whatever is spent on infaaq fee sabilillah, is a personal loan to Allah.
 - b. Spending for Allah's cause.
 - c. There is rebellion against Allah (SWT) and people have usurped His authority, then if you are spending in His cause, you are working to crush the rebellion and the exalt and glorify Allah (SWT).
 - iii. Two rewards:
 1. Manifold increase in the qard
 2. Also a very generous reward.

3. Third Section: Ayaat 12 - 15. Deals with the Day of Judgment and specifically how the munafiqeen will be separated from the real believers.
 - a. Background:
 - i. Recall, the address of the Medini surahs in this collection is to the believers.
 - ii. Among the Muslims being addressed are believers with varying degrees of Imaan as well as munafiqeen.
 - iii. Many stages on the Day of Judgement.
 1. Can't completely grasp the exact reality of these events, but can have an impression.
 2. For the kufar, it is clear.
 3. For the Muslims, their deeds must be weighed.
 - a. In this life, munafiqeen enjoy all the rights of the Muslims.
 - b. On the Day of Judgement, the munafiqeen will be identified.
 - iv. This subject matter is very important and is repeated again at the end of this collection of Medini surahs - in Surat at-Tahreem.
 - b. Ayat #12: "The Day you will see the believing men and women - how their light runs forward before them and by their right hands. (It will be said to them) 'Good news for you this Day! Gardens beneath which rivers flow! To dwell therein for ever! This is indeed the highest triumph/success!'"
 - i. Light of Imaan will emit from their hearts and from their right hands (light of good deeds comes).
 - ii. They will be greeted with good news and will attain the supreme triumph.
 - c. Ayat #13: "That Day the hypocrites (men and women) will say to the believers, 'Wait for us! Let us borrow from your light!' It will be said to them, 'Turn back to your rear! Then seek a light.' So a wall will be raised up between them, with a gate. Within it will be mercy throughout, and without it, all alongside, will be punishment!"
 - i. After presenting the good news of the fate of the believers, Allah (SWT) reveals the fate of the munafiqeen.
 - ii. At one stage, a screening will take place to separate the real believers from the munafiqeen.
 1. There will be a very narrow path/bridge. Beneath that bridge is the hellfire. There will be absolute darkness.
 - a. Note: This is also mentioned in Surat Mariam?
 - b. For the real mu'mineen, their Imaan and good deeds will be their light to guide them over the hellfire.
 - i. The light was earned in the earthly existence.
 - c. For the munafiqeen, they will have no light. They will remain in darkness.
 - d. The munafiqeen will then ask that the believers to wait for them so that they could borrow from their light, but they will be told to go back and seek their own light.
 - i. Imagine going in a very dark night through a very narrow passage.
 - ii. If someone has a torch, you would ask them to wait for you so that you could benefit from the light of the torch.
 - e. Who speaks these harsh words to the munafiqeen?
 - i. Not the mu'mineen - their generosity will not allow them to say these harsh words.

- ii. These harsh words will be said by the malaika. (editor's note: don't know from where this point is substantiated - Israr Ahmad quotes from something).
- iii. Pure anguish - cannot go back (to earth and earn your light) and now the light is not transferable.
 - 1. This light cannot be given in charity.
 - 2. People who had Imaan in this life and earned light with their good deeds will have it in the next life.
 - 3. No believing father will be able to give it to his son, and no believing son will be able to give it to his father.
- iv. Hadeeth of the Prophet (SAWS):
 - 1. 'To some of you, the light will be given such that the intensity of the light will be such that it would reach from Medine to Sanaa (capital of Yemen). And to others, the light will only be enough to illuminate his feet.'
 - 2. The intensity of light will be according to the intensity of the Imaan.
 - 3. Example - compare the Imaan of Abu Bakr to us.
 - 4. Even the one who has just enough light to illuminate his path will be very lucky, because he will be able to navigate over the bridge to jannah.
- 2. A wall will be built to separate the munafiqeen from the real believers.
 - a. Within the wall will be the Mercy of Allah (SWT).
 - b. Outside the wall will be the punishment of the hellfire.
 - c. At this point, the hypocrites will be exposed and separated from the Believers.
- iii. Ayat #14: "Those will call out, 'Were we not with you?' (The others) will reply, 'True! But you led yourselves into temptation; you waited (to our ruin); you doubted (Allah's promise); and your desires deceived you; until there issued the command of Allah. And the Chief deceiver deceived you in respect of Allah'."
- 1. Having been separated from the believers, the hypocrites will cry out that they were with the believers.
 - a. The munafiqeen prayed in the same mosque of the Prophet behind the Prophet (SAWS).
 - b. 'Abdullah ibn Ubay used to stand up before the jum'ah khutba of the Prophet and tell the people to listen to the Prophet (SAWS).
 - i. Wanted to try to impress people and to exert influence over the people.
- 2. Every word of the reply is very important and profound!
 - a. "Yes" - the munafiqeen were with the Muslims.
 - b. But what did they do?
 - i. They lost themselves in worldly temptations (Fitna):
 - 1. Surat at-Taghaboon: your wealth and children are fitna to you – out of your love for them, you may be tempted to do something that is harraam.
 - 2. Put yourselves into temptation.

3. Love for worldly affairs exceeded their love for Allah (SWT).
4. Recall ayat #24 of Surat at-Taubat: “Say to them (O Muhammad, SAWS) ‘If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger and jihad in His cause, then wait until Allah brings about His decision. And Allah guides not the people who are al-Fasiqoon.’”
 - a. Love of Family – 5 forms specifically mentioned:
 - i. Parents
 - ii. Children
 - iii. Siblings
 - iv. Spouses
 - v. Relatives
 - b. Love of wealth – 3 forms specifically mentioned:
 - i. Financial capital
 - ii. Businesses
 - iii. Home
 - c. We must evaluate our own hearts and weight these temptations with our love for Allah, His Messenger, and Fighting in His cause.
- ii. You entered into a state of hesitation.
 1. What is the connection between placing yourself into fitna and this hesitation?
 2. The love for these other things, these temptations, is dragging you back.
 3. The call has come from Allah (SWT), but because of your inclination towards these other temptations, you hesitate in fulfilling the call from Allah (SWT).
- iii. Then, after becoming hesitant, you became doubtful.
 1. Analogy, when your immune system is low, the bacteria invade your body.
 2. When you hesitate, doubts come and invade you mind and hearts.
- iv. Then you allow yourself to be deceived by false hopes and wishful thinking.
 1. Think that because you are a follower of Muhammad (SAWS) that you will be saved.
 2. Oh, Allah (SWT) is very forgiving.
 3. We have a birth right to jannah because we are Muslims.
- c. 'Until there issued the command of Allah'.

- i. Then the period of testing ends – the command comes from Allah (SWT).
 - ii. At death, your period of testing ends.
 - d. The chief deceiver, shaitan, has deceived you about Allah (SWT).
 - i. Tries to lull us into a sense of complacency – ‘don’t worry, Allah (SWT) is most merciful, He will forgive me.’
 - ii. Yes, Allah (SWT) is the Most Merciful, but He is has strong Wrath.
- 3. Profound insight into Hypocrisy
 - a. Recall in Surat al-Munafiqoon, we discussed the external symptoms/manifestations of Nifaaq.
 - i. Lying
 - ii. False oaths
 - iii. Enmity towards fellow Muslims and particularly the leader (most particularly towards Muhammad (SAWS)).
 - b. In this ayat as well as ayat #24 from Surat at-Taubat, Allah (SWT) discusses the esoteric aspects of Nifaaq:
 - i. Love of fitna (family and wealth) becoming more than the love for Allah (SWT), His Messenger, and Jihaad in His cause.
 - ii. Then comes hesitation – when Allah calls for you to spend, you resist. When Allah (SWT) calls you to action, but you don’t act.
 - iii. Then comes doubt.
 - iv. Then come deceptions/illusions. Lose sight of reality and begin to live by wishful thinking.
- iv. Ayat #15: “So this Day no ransom shall be taken from you, nor of those who disbelieved. Your home is the Fire, that is your maula (friend, proper place) and worst indeed is that destination.”
 - 1. On that Day, no ransom will be accepted either from the kafiireen or the munafiqeen.
 - 2. The abode of the munafiqeen is the Hellfire – it is your friend, protector and evil indeed is that destination.
 - a. In this world, the munafiqeen are intermingled with the Muslims.
 - b. In the Hereafter, the Munafiqeen will be joined with the kafiireen.
- 4. Section 4: Ayaat 16-19. Allah is now addressing those people who realize that they have been unmindful of these realities and their duties. The shaitan will then try to deceive you that you have some responsibilities that you must take care of, and then you can do the things you need to do to be pious later. Shaitan tries to make you sleep again. Allah addresses this in a very passionate way. Allah is specifically addressing those Muslims whose Imaan is weak or those who have already become infected with nifaaq.
 - a. Ayat #16: "Has not the time arrived for the believers that their hearts, in all humility, should engage in the remembrance of Allah and of the Truth which has been revealed; and that they should not become like those to whom was given the Book aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors."
 - i. Has not the time arrived for the hearts of the believers to melt in the remembrance of Allah and of the Truth which has been revealed...
 - 1. If you want to fight shaitan, must have the remembrance of Allah (SWT).

- a. Already studied the ayaat from Surat al-Kahf and from Surat al-'Ankaboot on the remembrance of Allah (SWT).
 - b. Shaitan will try to prevent you from engaging in the remembrance of Allah (SWT).
 2. Don't postpone your sincere turning towards Allah (SWT).
 - a. What are you waiting for?
 - b. What guarantee do you have that you will not die tomorrow?
 - c. Why don't you mend your ways and turn sincerely and wholeheartedly towards Allah (SWT)?
 3. Recall the biggest remembrance of Allah (SWT) is the Qur'an.
- ii. ...and that they should not become like those to whom the Book was given previously, but long ages passed over them and their hearts grew hard. And now, the great majority of them are great transgressors.
 1. Recall, in this collection of 10 Medini surahs, the address is to the Muslims. The mentionings of the former Muslim ummahs (particularly Bani Isra'eel) serve as a reminder and a warning to the Muslims of the mistakes that happened to the former Muslim ummahs.
 - a. Bani Isra'eel held the position of the Muslim ummah for 2,000 years.
 - b. For 1,400 years, the chain of prophethood to Bani Isra'eel was unbroken.
 - c. The same fate will happen to the Muslims if they do the same thing.
 - i. Today, we are the most humiliated people on the face of the earth.
 - ii. Over 1 billion Muslims, but we have no say in international matters.
 2. A long period of time passed and their hearts hardened.
 - a. Surat al-Baqara - mentions the condition of the hardening of the hearts ('Then your hearts hardened, and they became like stones; rather harder than stones').
 - b. Though the body continues to live, the soul is dead.
- b. Ayat #17: "Know you all that Allah gives life to the earth after its death! Already have we shown the signs plainly to you, that you may understand."
 - i. Know you all that Allah gives life to the earth after its death!
 1. If you have the courage to look into the depths of your heart and find that it is empty - you have no life in your heart, then don't despair.
 - a. Allah (SWT) can revive your hearts and your spiritual life just as He brings life to the earth after it has died.
 - b. Find the land dead - no greenery.
 - c. Then Allah (SWT) sends the rains and life begins to emerge - plants, birds, insects, etc.
 2. Never despair from the mercy of Allah (SWT).
 - a. First must realize that you have a fault/short-coming.
 - b. Then you must make a firm resolve to overcome this deficiency.
 - c. Then Allah (SWT) will help you.
 - ii. Allah has made the signs clear and manifest to you, that you may understand.
 1. So that we may have the hope of reviving our Imaan.

2. Recall these ayaat are addressed to those who have weak Imaan or have already been infected with nifaaq.
 - a. If you have been infected with nifaaq, and are still in the early stages, then don't despair, Allah (SWT) can revive your Imaan if you take appropriate steps.
- c. Ayat #18: "For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold and they shall have a generous reward."
 - i. Background: Ayaat 18+19 are very profound ayaat on the mystical aspects of the Qur'an.
 1. Sufiya have different methods (silsilah) for purification and remembrance of Allah.
 2. Qur'an has its own method (silsilah) for purification (from nifaaq), strengthening your Imaan, and remembrance of Allah.
 - ii. Spend in the cause of Allah.
 1. Analogy: If you come across barren land, you must first plow the land and then plant the seeds.
 - a. If your hearts are barren of Imaan, need some plowing before planting the seed of Imaan.
 - b. Spending for the pleasure of Allah is the plowing of the hearts.
 - i. Must remove the impurities of the soil before plowing and sowing the seeds.
 - ii. Spending removes the impurities.
 - c. The real pollution of the heart and basic cause of spiritual and moral diseases is the love of this world.
 - i. The symbol of this love for this world is the love of wealth.
 - ii. If you want to cure your heart of the spiritual diseases, then you must go in the opposite direction - spending your wealth for the pleasure of Allah (SWT).
 - d. Two ways of spending for the cause of Allah (SWT):
 - i. Charity - for the poor, needy, beggars, orphans, widows, travelers, those in bondage (slavery or debt).
 1. Sadaqat
 2. Zakat
 - ii. Spending for the cause of the Deen of Allah (SWT).
 1. If you want to spread the message of Allah (SWT), you need resources.
 2. Need some people who will devote their time to this effort.
 - a. Can't have everyone responsible for their own living and then expect them to work in the cause of Allah (SWT).
 - b. Can't work 10 hours a day and then expect that you can then give quality effort and time to the establishment of Allah's Deen.
 - c. If you spend 60 years of your life making a living and then try to devote your time to the cause of Allah (SWT), then you have already spent your most valuable time and energy, and what is left is not as productive.

- d. To understand the Deen, must devote great time and effort to even learning the Deen.
 - i. How can you propagate the Deen when you don't even understand it.
 - ii. For example, can't make da'wa without knowing Arabic. Doing so is nothing more than self-deception.
 - iii. How can you call to the Qur'an when you don't even understand the language of the Qur'an.
 - e. During the time of the Prophet (SAWS) there were the people of the bench (Ahlul Sufa).
 - i. Devoted full-time to learning.
 - ii. Whenever people asked the Prophet (SAWS) to send some people to teach them, these people were sent.
 - 3. If you want to launch a revolutionary movement to establish the Deen of Allah (SWT), then you must uproot the existing system.
 - a. For this you need both human and monetary resources.
 - e. 4 Terms for spending for the pleasure of Allah:
 - i. For the needy:
 - 1. Sadaqat
 - 2. Zakat
 - ii. For the establishment of the Deen of Allah:
 - 1. Infaaq fee sabilillah
 - 2. Qard fee sabilillah
- 2. This ayat clearly refers to both types of spending for the cause of Allah.
 - a. Mussudiqeen wal mussadiqaat (spending in charity for the needy).
 - b. Aqraddu Allah qardan hassanan.(loan to Allah for the establishment of His Deen).
 - i. If you are propagating the message of Allah, then you are His servant and you are giving him the time and money that you have invested in this effort.
 - ii. If you are giving your time for the establishment of the cause of Allah (SWT), then you are helping Him.
 - 1. Recall Surat as-Saff, "Be helpers of Allah!"
 - 2. Allah (SWT) does not need any help - He is all-powerful.
 - 3. But if you are doing something to establish the Deen of Allah (SWT) and to restore His sovereignty over this world, then you are helping Him.
- 3. Reward of these people:
 - a. Their money and effort will be rewarded manifold.
 - b. Such people will also have a very respectable/generous reward.
- d. Ayat #19: "And those who believe in Allah and His messengers, they are the Siddeeq and the Shuhada'a in the eyes of their Lord. They shall have their reward and their light.

But those who reject Allah and deny Our signs, they are the companions of the Hell-Fire."

i. What is the context of this ayat:

1. This ayat is one of the most important ayaat of the Qur'an, and yet also one of the most misunderstood ayat because it is taken out of context.
2. This ayat must be understood within the context of the previous ayaat.
 - a. Once you have purified your heart from the love of this world, then you will be able to attain to the high spiritual levels of the siddiqueen (Truthful) and shuhada'a (witnesses to truth/martyrs).
 - b. Example: Cannot expect to reap the rewards of sowing the field if you did not purify the land and plow the field.
 - i. Once you have purified the pollution of the heart, then you can plant the seed and expect a goodly harvest.
 - ii. Otherwise, your efforts to develop your Imaan will be hampered and even nullified by the pollution in your heart.
 - c. Example: Cannot accelerate in a car if you are pushing the gas while simultaneously pushing the break..
 - i. You must release the break (love of this world) before you can accelerate (develop your Imaan).
 - ii. May be doing many things to grow in your Imaan (thikr, tasbihaat, etc) but as long as you have the brake on (love of this world) then you will be stuck and cannot achieve higher ranks.
 - d. Surat al-Balad:
 - i. Allah (SWT) describes man, in general terms, that man couldn't cross the narrow pass ('aqaba - narrow pass between two mountains).
 - ii. What is this narrow pass:
 1. To free the bondsman
 2. To give food to the orphan
 3. To give food to the needy (miskeen)
 - iii. If after doing this, he joins those who have faith and enjoin to sabr and enjoin to mercy towards people.
 1. After they take to the narrow path (freeing the bondsman, giving food, etc).
 2. The "thumma" - 'then' is very important.
 3. If you have cleared your heart of the love of wealth and the love of this world, then you join the group of those who have real faith and who enjoin each other to sabr and to mercy.

ii. Siddeeq and Shuhada'a

1. Note on translation:
 - a. Most English translators try to translate these as words.
 - b. But these are terms, not words.
2. Four ranks of blessed people (Surat al-Fatiha: sirat al-mustaqeem is the path of those whom Allah has blessed). Surat an-Nisa'a defines four levels of the true believers:
 - a. Saliheen - lowest base line. They have cleared themselves of all the diseases of the heart; no love of this world, no love of wealth.

b. Shuhada'a -

i. In terms of modern psychology, three types of people:

1. Extroverts - busy in the external world. In the company of people.

- a. Because they are busy in the external world, they don't pay heed in the words of Allah.
- b. This is why Hamza'a took six years to accept Islaam, even though he was the uncle of the prophet and had tremendous love for Muhammad (SAWS).
- c. Omar ibn al-Khattab.
- d. When they enter into Islaam, they are much more forceful.

- i. The movement of Islam became much more forceful after the conversion of Hamza and Omar.
- ii. Recall: Abu Bakr held very high position among the Qur'aish and was responsible for setting blood-money to end disputes. His acceptance of Islaam, however, didn't have the same impact as the acceptance of Hamza and Omar.

2. Introverts - busy with their own selves. Like to be left alone.

- a. When their nature is pure, they find little difficulty in accepting the word of Allah (SWT).

3. Ambiverts -

ii. The extroverts become more prominent, in the practical sense.

1. Because of their activeness, they take assume prominence.

iii. The basic term for the mission of the prophet (SAWS) is shahada.

1. Surat al-Hajj - ayat #78: ...that the messenger may be a witness for/against you ...
2. Inna arsalnaka shahidan wa mubashiran wa natheran wa da'an illa Allah bi ithnihi wa sirajan muneeran.
3. Whenever a person is making da'wa in the true sense of the word (fulfilling all the conditions of da'wa), he is being a witness of Allah unto mankind.
4. This witnessing will appear again on the day of judgement - when the da'ees will stand up on the day of Judgement and tell Allah (SWT) that they conveyed the message.

5. Surat an-Nisa'a - 'what will happen to these people on the Day when we shall bring forth from every community a witness...'
- c. Siddiqeen - someone who is so truthful, and is ever-ready to accept any truth which comes his way. So pure of nature, that the basic realities of this universe are already in his mind and heart. When the voice of a nabi comes, he spontaneously accepts it.
 - i. Abu Bakr and Khadija are the prime examples of this.
 - ii. The prophet (SAWS) said that to whomever he called to Islaam, they hesitated in accepting it, except Abu Bakr who accepted it immediately.
 - iii. This is the highest level a man can reach through his own effort.
 - iv. When a person has Saleem ul-'aql joined with saleem ul-fitra (i.e. Luqmaan).
- d. Anbiya'a - the highest rank. This was something that was given by Allah (SWT) to whomsoever He chose. Could not be attained by your own effort. After Muhammad (SAWS), this level no longer exists
3. If you have purified your hearts from the pollution (love of this world), then the higher stations of spirituality are open to you.
 - a. But you can only achieve according to your personality - the temperament Allah (SWT) has given you.
 - b. If you are introverted, and you purify your fitra and intellect, then you can reach the level of siddiqeen.
 - c. If you are extroverted, you can reach the level of shuhada.
- iii. This is the Qur'anic path for spiritual development.
 1. First must purify your heart from the love of this world and attain the level of saliheen. This is primarily achieved by spending for the pleasure of Allah. Two types of spending for the pleasure of Allah:
 - a. Spend in charity.
 - b. Spend in the cause of Allah.
 2. Upon purifying the heart, then you can begin to sow the seeds and reap the rewards:
 - a. Depending on your temperament and personality, you can attain to the level of :
 - i. shuhada
 - ii. siddiqeen
- iv. they shall have reward and noor:
 1. saw this already in ayaat 12-15 of this surat.
 2. Surat at-Tahreem also references the Day of Judgement in ayat #8: "Oh you who believe! Turn to Allah with sincere repentance, in the hope that your Lord will remove from you your evil deeds and admit you to gardens underneath which rivers flow - the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their light will run forward before them and by their right hands, while they say: 'Our Lord! Perfect our light for us and grant us forgiveness, for thou has power over all things.'"
- v. Those who reject and deny our signs, they are companions of the Hell-Fire.

5. Section V: Ayaat 20-24. Allah (SWT) describes this temporal existence from the perspective of a believer.
 - a. Ayat #20: "Know you all that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying among yourselves riches and children. Here is a similitude: How rain and the growth which it brings forth delight the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a severe chastisement and forgiveness from Allah. And what is the life of this world but goods and chattels of deception."
 - i. Surat al-Hadeed has several of immensely powerful and profound ayaat:
 1. Recall ayat #3: Most profound ayat on the attributes of Allah (SWT).
 2. Recall ayat #14: One of the most profound ayat on nifaaq - in terms of defining the process of inward retrogression that leads from Imaan to Kufr.
 3. This ayat, ayat #20, is one of the most profound ayat characterizing this worldly life.
 - ii. First part of this ayat refers to the stages of human life:
 1. 1st stage of human life: "la'ibun" - play
 - a. First period of human life is early childhood.
 - b. For a child, life means playing, innocent play.
 - c. No worries, their parents take care of their needs. Child is just concerned with play.
 2. 2nd stage of human life: "lahwun" - 'amusement and sport'.
 - a. Teen-ager phase.
 - b. No longer innocent play.
 - c. Sensual gratification enters the picture.
 3. 3rd stage: "zeenatun" - adornment, pomp and show.
 - a. At a certain age, one becomes very conscious about his/her appearance.
 - b. Hair cuts, stylish clothing, etc.
 4. 4th stage: "tafaakhurun beinakum" - mutual boasting.
 - a. Boasting over your race, creed.
 - b. Boasting over your wealth, social status.
 - c. Generally lasts until about 50.
 - d. *Keeping up with the Jones'*.
 5. 5th stage: "takaathurun fil amwaali wal amwaalid" - vying with each other in wealth and children.
 - a. Older stage of life.
 - b. Used to be that having more sons increased your respect and power.
 - i. Particularly true among tribal societies.
 - c. This vying with one another continues until you die.
 - i. Recall Surat at-Takaathur - urge to acquire more and more wealth goes on until your death.
 - ii. Even if you have enough wealth to last for several generations, people continue to acquire wealth.
 - iii. In the 2nd part of this ayat, Allah (SWT) gives us a simile of this life.
 1. When the rain falls and the vegetation grows, the tillers are very happy.
 - a. Note: the word for tiller is kufaar.
 - i. Kufaar means the ones who cover up.

- ii. Theologically, the kufaar are those who cover up the truth in their hearts.
 - iii. But the farmers are also known as kufaar because they cover and hide the seeds in the soil.
 - b. The vegetation ripens and thrives.
- 2. Then the vegetation grows yellow, becomes dry and then crumbles away to dust.
- 3. The harvest cycle lasts about six months.
 - a. The human life cycle lasts about sixty years.
 - i. The difference is only quantitative. Qualitatively, they are the same process.
 - b. Newborn child brings great joy.
 - c. The child goes through the five stages described above, then the child dies and the body returns to dust.
 - i. Just as the crop changes color from green, in the vigor of youth, to yellow, so does the hair of human change from strong color to gray.
 - d. The plant cycle and human life cycles are the same.
- iv. In the 3rd part of this ayat, we are confronted by the reality of the Hereafter: "...But in the Hereafter is a severe chastisement and forgiveness from Allah and (His) good pleasure."
 - 1. Everyone must pass through these stages.
 - a. You can deny the existence of God, but you cannot avoid this cycle.
 - b. Can't prevent aging.
 - c. Can't avoid death.
 - 2. Then, everyone must die.
 - 3. The life hereafter is very different from the life of this world.
 - a. Either one of two permanent fates await everyone:
 - i. Severe punishment
 - ii. Forgiveness from Allah and His good pleasure.
- v. In the final part of the ayat, Allah again emphasizes the transitory nature of this life: 'And what is the life of this world but goods and chattels of deception.'
 - 1. This life is a comfort of delusion. It is a deceit.
 - 2. This ayat, and many others like it, describe the life of this world as a deceit - 'mata'ul ghuroor'.
 - a. Note: 'ghuroor' vs 'gharoor'.
 - i. Gharoor - a person who is very deceitful.
 - ii. Ghuroor - deceiving.
 - 3. This worldly life is a deceit only if you have forgotten the Hereafter.
 - a. If you live keeping in mind the Hereafter, then every moment in this life is most precious.
 - b. Hadeeth: 'this world is the field where you have to sow and you will reap the harvest in the hereafter'.
 - c. Must sow here in order to reap in the Hereafter.
 - d. But if you have forgotten the hereafter and this world engrosses you, then you will not have anything to reap in the hereafter.

- e. If you have raised your children to be righteous servants of Allah (SWT), then this will continue to benefit you even after you die (sadaqa jaariyah).
 - f. But if your wealth and children have distracted you from your Lord and your eternal goal, then they have become a curse.
- b. Ayat #21: "Compete with each other in seeking forgiveness from your Lord and a garden, the width of which is as the width of heaven and earth; prepared for those who believe in Allah and His messengers. That is the grace of Allah which He bestows on whom He pleases, and Allah is the Lord of Grace."
 - i. Compete with each other to get the forgiveness of Allah and to get the reward of jannah.
 - ii. This reward is promised for those who believe in Allah and His messengers.
 - iii. This is the bounty of Allah. He gives to whomsoever...
 - 1. 'He (Allah) wishes.'
 - 2. Or 'so wishes.'
 - a. If someone wishes to get this bounty and then fulfills the conditions, Allah will give it.
 - 3. --- can be interpreted either way.
 - iv. Allah's bounty is immense and infinite.
 - 1. Note: The Prophet (SAWS) said: "There is none among you whose deeds will make him enter Jannah." Someone then asked "Is this the case for you as well?" To which the Prophet (SAWS) replied "Even I will not be able to enter Jannah unless Allah covers me with His Mercy and Bounty."
 - a. Bukhari and Muslim (mutafaqun 'alaih).
 - b. Narrated by Abu Huraira.
 - 2. Therefore, cannot enter Jannah without the mercy of Allah.
 - 3. Two extremes.
 - a. If you rely only on Allah's forgiveness, then you are wrong.
 - b. If you rely only on your deeds, then you are wrong.
 - 4. Must try our hardest to do whatever we can to qualify for Allah's mercy. But, if you make a mistake, then seek Allah's forgiveness. Allah will allow for your human weaknesses, so long as you are struggling to obey him.
- c. Ayat #22: "No misfortune can happen on earth or in your souls but it is recorded in a book before We bring it into existence. That is easy for Allah."
 - i. Above, the Qur'an defines the path of spiritual purification. This ayat identifies some of the obstacles to spiritual purification.
 - ii. Trials and test are sure to come - Surat al-'Ankaboot; Surat al-Baqara.
 - iii. If you fear trials and troubles and difficulties, then you should know that no affliction can befall you without it being written beforehand.
 - 1. Whatever comes, it comes by the permission of Allah.
 - 2. Regardless of the reasons/causes, nothing can happen without the permission of Allah.
 - 3. Cannot escape it.
 - iv. Afflictions in
 - 1. Earth - could be natural disaster.
 - 2. Your souls - anything specific to a particular individual (disease, loss of wealth, etc.)
 - v. This is very easy for Allah.

- vi. Why does Allah tell us this? The next ayat explains.
- d. Ayat #23: "In order that you may not despair over matters that pass you by nor exult over the favors bestowed upon you. For Allah does not love the vainglorious boaster."
 - i. Whatever is given to you and taken away from you, it is a matter of testing.
 - 1. Give something to see if you show gratitude, and use it according to Allah's instructions.
 - a. What ever you have been given is a liability. You will be held accountable for it.
 - b. Allah will hold you to account for the wealth which He provided you.
 - c. Allah gave you sons, and you sold them into the service of the British empire!
 - i. People gave their sons to fight in the British army (WWI and WWII).
 - ii. Fought for a miserable wage.
 - 2. Take things away from you to see if you show patience and don't complain against Allah.
 - ii. Must always be pleased with Allah.
 - 1. Surat at-Taubah - 'nothing can come to us except that which Allah has written for us. Allah is our mawla. Whatever He decrees for me is good for me.'
 - a. Revealed in the context of the battle of Tabook, during the intense heat of summer as the Muslims were marching to fight the Roman empire.
 - b. All the while, the hypocrites were trying to erode the morale of the Muslims.
 - 2. Incident in the life of Muhammad Ali Juhu (leader of the caliphate movement in India).
 - a. He was jailed.
 - b. One of his daughters fell ill and died.
 - i. He was given parole and allowed to bury her.
 - c. Then after a short while, another daughter fell sick with the same disease.
 - d. When the news came to him in prison, he wrote a poem. The last verse of the poem translates: 'we like that you recover, but if Allah does not like it, then we also don't like it.'
 - i. Must align your will with Allah's will.
 - iii. Hadeeth: no one will be able to move away from the presence of Allah on the Day of Judgement until he has been accounted fully for five things:
 - 1. We gave you xx years in the world. Where did you spend it?
 - 2. What did you do with the days of your youth?
 - a. Time when you have energy and ambition.
 - 3. Where did you earn your money?
 - a. Did you earn your money through halal means or haram means.
 - 4. And where did you spend it?
 - a. Did you spend your wealth in the service of humanity and for the Deen of Allah or for luxuries and to show-off.
 - 5. What did you do with the knowledge that Allah gave to you?

- a. If you spend your life acquiring knowledge and never apply it, then this knowledge has become a liability.
 - iv. '...Verily, Allah does not like those who are arrogant and boastful.'
 - 1. Those who love this life and you have the amenities and luxuries of this world, then you will boast about it.
 - 2. Surat al-Kahf: the story of the two farmers. The one farmer boasted of having more wealth and more sons.
 - e. Ayat #24: "Those who are covetous and commend covetousness to men. And if any turn back, verily Allah is free of all needs, worthy of all praise."
 - i. Bukhl - covetousness:
 - 1. If all your ambitions are worldly (only goal is this worldly life), then:
 - a. you will be proud of your wealth and
 - b. you must keep your wealth with you - because the wealth is the basis of your pride.
 - 2. This bukhl is the logical and necessary consequence of the attitude of love for this life.
 - ii. 'commend others to covetousness...'
 - 1. If they hold this attitude, then they will order others also to be niggardly. Impart advice on the basis of their own goals and ambitions.
 - a. Why extend this advice?
 - b. So they are not alone.
 - i. If they are the only ones in society who are niggardly, then they will be singled out.
 - ii. So that no blame falls on them.
 - iii. Have a strong incentive to give advice to others to also be miserly.
 - iii. 'Whosoever turns away, (then he should know that) verily Allah is free of all needs, worthy of all praise.'
 - 1. If someone wants to turn away from the cause of Allah then he should know that Allah is free of all needs.
 - a. Allah (SWT) does not need money, does not need help.
 - b. Allah (SWT) gives and then asks you to spend in His cause to test you - to see the condition of your heart.
 - c. Example - if you give money to a child and then test him by asking him to give some of it back, then you can test the condition of his heart.
 - 2. Allah is also Hameed - Allah (SWT) does not need praise. Allah (SWT) is self-praised.
 - a. Examples.
 - i. Some beauty needs to be explained. One has to be told that this is beautiful because of
 - ii. But some things are so self-evidently beautiful that they need no explanation. These are self-praised.
 - b. Allah (SWT) has such beautiful attributes and so high qualities that He is self-evident, self-praised.
- 6. Section VI: ayaat 25. Identifies the purpose for which Allah (SWT) calls the believers to spend in His cause and sacrifice their lives for His cause. More profoundly, identifies the purpose for which Allah (SWT) sends His messengers.

- a. Ayat #25: "We sent aforetime our messengers with clear signs and sent down with them the Book and the Balance, that men may stand forth in justice. And we sent down Iron in which is great might, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, Him and His messengers - For Allah is full of strength and Exalted in Might."
 - i. Background on the surah.
 1. Recall in the introductory lecture, Dr. Israr Ahmad said that this surah is umm ul-musabihaat.
 - a. This surah begins the largest collection of Medini surahs (10 medini surahs).
 - b. Among these 10, 5 are musabihaat because they begin with tasbeeh of Allah.
 - c. These musabihaat are generally more important than the remaining 5 medini surahs.
 - d. Surat al-Hadeed is the umm ul-musabihaat and the foundation for this entire collection of medini surahs.
 - i. Nifaaq.
 1. Surat al Munafiqoon treats the subject of nifaaq.
 2. But the foundation of this subject occurs in Surat al-Hadeed.
 - a. Ayaat 12-15 describe the separation of the munafiqoon on the Day of Judgement.
 - b. Also, the process of degeneration from Imaan to kufr (nifaaq) is enumerated in ayat #14.
 - ii. Day of Judgement:
 1. Surat at-Tahreem (ayaat 6-8) elaborates on the events of the Day of Judgment.
 2. Ayaat 12-15 describe conditions and events on the Day of Judgment.
 - iii. Regarding Imaan.
 1. Ayat #22 - no affliction can happen ...
 2. Similarly, this same subject is repeated in Surat at-Taghabun in ayat #11.
 - iv. Purpose of the sending messengers.
 1. Surat as-Saff.
 2. Surat al-Hadeed - first part of ayat #25.
 - v. Prophetic methodology:
 1. Surat al-Jumu'ah
 2. Surat al-Hadeed - second part of ayat #25.
 - vi. All of the medini surahs in this series are summarized, condensed or referenced in Surat al-Hadeed.
 - ii. This ayat contains the central theme of the whole surah.
 1. Why did Allah (SWT) send down the messengers?
 2. This single ayat contains the most profound revolutionary concept of Islam.
 - a. Cannot find a stronger revolutionary idea in any ideological revolutionary movement.

- iii. "We sent down aforetime our messengers with clear signs (and teachings) and We sent down with them the Book and the Balance so that men may stand forth in justice."
 1. bayinaat - clear signs.
 - a. Literally, "bayin" means absolutely clear signs, self-evident.
 - b. Covers two aspects.
 - i. Basic teachings of the holy scriptures are very familiar to the hearts and souls of people.
 1. The hearts and souls of people can testify to truthfulness of it.
 - ii. Secondly, the clear signs refer to the miracles of the messengers of Allah.
 1. Musa (AS) was given the miracles of the x signs and the parting of the red sea and the staff.
 2. 'Esau (AS) had the greatest physical miracles.
 - a. Raised the dead
 - b. Breathed life into the clay bird.
 3. Muhammad (SAWS) had the miracle of the Qur'an.
 2. Al-Kitaab (The Book):
 - a. In Surat al-Jumu'ah, we saw that the book refers to the law.
 3. Al-Mizaan (The Balance): Two balances.
 - a. The cosmic balance (referred to in Surat ar-Rahman).
 - b. Balance as a symbol for justice in this world.
 4. **So that** men may stand forth in justice.
 - a. Complete Justice:
 - i. Political Justice:
 1. Should be no exploitation, oppression, repression.
 2. No rule of man over man.
 3. West is the dictatorship of the capitalists.
 4. Communist countries were the dictatorship of the proletariat - or actually, the dictatorship of a single party.
 - ii. Economic Justice:
 1. No economic exploitation.
 - iii. Social Justice:
 1. No discrimination (on the basis of social class, ethnicity, race, etc.)
 2. All human beings are equal by birth.
 - b. It is very easy to call for justice, but it is very difficult to establish in practice.
 - i. H.G. Wells is a famous science fiction writer. But he also wrote two history books.
 1. In one of the books ("A concise History of the World"), he writes about Muhammad (SAWS).
 2. Though he criticized Muhammad (SAWS) in his personal life (marriages), he then quoted the last sermon of Muhammad (SAWS) where Muhammad (SAWS) called for equality.

3. Regarding this statement, he writes "although the sermons of human equality, fraternity and freedom were said before also, we find these sermons in Jesus of Nazareth also, it must be admitted that for the first time in the history of mankind, a social order based on these principles was established by Muhammad."
 4. Note: the author has died and since then, the editors have taken this statement out of later editions. But you can still find this statement in older versions.
- c. This was the purpose for which Allah (SWT) sent His messengers.
- i. To establish a just social order among mankind.
 - ii. So that humans are able to worship and love their Lord.
 - iii. But in an oppressive, unjust, repressive, exploitative, divisive society, the great majority of people will be subject to immense burdens that force them to be preoccupied with survival, sustenance, etc.
 1. Have no time to love and worship Allah (SWT).
 2. Have to invest their time and energy in making a living.
 - iv. Shah Wali Delwi writes in one of his books:
 1. Wherever there is an unjust distribution of wealth, it is a double-edged sword.
 2. Those who accumulate more than their needs will live in luxury.
 3. Those who are left wanting and hungry, are near to kufr (as the Prophet (SAWS) said in a hadeeth).
 - a. Depleted of energy and engrossed in this world only to maintain himself.
 - b. Shah Wali Delwi uses the expression 'Beast of burden'.
 - v. Need to have equitable distribution of wealth so that people have the time and energy to devote themselves to Allah (SWT).
- d. Tools of establishing this justice
- i. Book - The law is the framework around which justice is based.
 - ii. Mizaan - must balance the interests of each aspect of society.
 1. Politically:
 - a. If you give power to the capitalists, they will design a system to empower themselves at the expense of the rest of the population.
 - b. If you give power to the workers, they will design a system to empower themselves at the expense of the rest of the population.
 - c. Any time man is given the power to design a system, he will do so for his own interests.
 2. Socially:

- a. If you assign a man to design a social system, he will design it in such a way as to benefit men disproportionately, because he cannot fully understand the needs of women.
 - b. If you assign a woman to design a social system, she will design it in such a way as to benefit women disproportionately, because she cannot fully understand the needs of men.
 3. Only Allah (SWT) can establish a balanced system where all the rights and obligations are established.
- e. Importance of Justice:
- i. Muslims have lost their understanding of justice. Justice is in the minds of the non-Muslims.
 - ii. Today, Islaam is a dogma and set of religious rituals.
 - iii. 3 million people go for Hajj and make du'a every year and there is no change!
 - iv. Because our religion is devoid of any of the spirit of Imaan and establishing justice.
 - v. Islaam in the full sense, is not just a collection of dogmas and rituals, but is a complete social, economic and political system of justice to free mankind to worship Allah (SWT).
 - vi. Surat as-Shura: 'I have been commanded by Allah to establish justice between you.'
 1. Muhammad (SAWS) was not sent as a mere preacher, but to establish justice.
 - vii. Surat an-Nisa'a: 'Oh you who believe, stand up firmly to establish justice and as witnesses for Allah.'
 - viii. Suat al-Ma'ida: 'stand up as witnesses for Allah and to establish justice.'
 - ix. Even the testimony of the enemy of Muhammad (SAWS), H.G. Wells, testifies to this function of Muhammad and to the fulfillment of this purpose.
 - x. Muhammad (SAWS) said, the chief of a tribe is their servant.
 1. Saw this in the caliphates of Abu Bakr and Omar.
 2. Persian empire sent someone to speak to Omar.
 3. When the emissaries came, they asked for Omar and were told that some of the camels of Bayt ul-maal were lost and the people couldn't find them. So Omar went out to look for them himself.
 4. The took a guide with them to help them recognize Omar and set out to find him.
 5. When they came across him, they found Omar resting under the shade of a tree. The Persian emissary then said, 'Oh Omar, you do justice, therefore you don't fear your people. Our kings drink the blood of the common people therefore

they are always travelling and they require high walls to protect them.'

6. Conquerer of Persia, Sa'ad ibn Abi Waqaas (one of the top 10 sahaba) was made the governor of Persia. When the report reaches Omar that Sa'ad appointed a guard at the gate so that people would need permission to enter his house and meet him, Omar sent Sa'ad a letter asking why he has made the people his slaves - because they can't enter his house at any time.

- iv. "And We sent down Iron, in which is great might as well as many benefits for mankind ... "

1. Very powerful, blatant and revolutionary language - sent down iron.
2. This message is revolutionary because there are vested interests who will oppose any change that threatens their dominant position.
 - a. Feudal landlords living in luxury while the children of the peasants starve
 - b. Lords of capital living luxuriously off interest while the workers are exploited and struggle to earn wages sufficient to survive.
 - i. Now this exploitation has reached global proportions with its roots found in the IMF and the World Bank.
 - c. Qur'aish: Muhammad (SAWS) only came with the message of "La illaha illa Allah".
 - i. Powerful implication - threatens the interests of the leadership of the Qur'aish who profited from their position as guardians of the Ka'aba.
 - ii. As the guards of the ka'aba, the leaders of Qur'aish held the idols/gods of each of the tribes of Arabia.
 - iii. If any of the tribes attacked their caravans, they could simply destroy the offending tribes god.
 - iv. Therefore, the gods of all the Arab tribes were the hostages of the Qur'aish.
 - v. Mecca was strategically located to benefit from the trade between the east and west.
 1. All merchandise from the eastern countries came to the coast of Yemen.
 2. All the merchandise from Europe came to the coast of Palestine.
 3. Between these two points was Mecca.
 4. Thus Meccan caravans were ideally located to carry goods from Yemen to Sham/Palestine.
 5. In Surat al-Qur'aish, Allah (SWT) references this security that the Qura'ish had.
- vi. So the mushrikeen system gave the Qur'aish tremendous influence over the Arabs, lucrative economic opportunity and security.
- vii. So the fierce resistance to Muhammad (SAWS) upon his call to Islaam.

1. Before Islaam, the Qur'aish loved Muhammad (SAWS) and even honored him with the titles of as-saddiq ul-ameen.
2. But with Islaam, the only protection Muhammad (SAWS) had against the Qur'aish was the shield of his uncle Abu Talib.
 - a. Of course, the protection was from Allah (SWT), but in the world of cause and effect, the only apparent cause for Muhammad's safety was the protection of his uncle, Abu Talib.
3. To undue this system, need a revolutionary process to uproot the existing system.
 - a. Must organize those good-natured people who accept the call.
 - b. Launch a war for peace.
 - c. Use force to establish the just social order.
 - i. In this case, the war is sacred and must be fought to uproot injustice and establish justice.
4. Iron, is great power for war-making.
 - a. And other benefits (utensils, industrial uses, etc.)
 - b. But the main purpose is for war.
 - c. Allah (SWT) is speaking very clearly and forcefully and that force/confrontation is required.
5. Whereas the first part of the ayat identifies the goal of the messengers, this second part of the ayat summarizes very succinctly and powerfully the methodology of confrontation to uproot the existing system of injustice.
 - a. Goal is to establish justice in this earth.
 - i. Allah (SWT) sent the messengers to establish justice in this earth. If the people don't establish justice, then it is the duty of the believers to fight those who prop up the existing system of injustice.
 - ii. Surat as-Saff further explains this purpose, in the specific context of Muhammad (SAWS).
 1. In this ayat, Allah (SWT) identifies three things that Allah (SWT) sends with the messengers: bayinaat, kitaab and mizaan.
 2. In Surat as-Saff, ayat #9, Allah (SWT) only mentions two items: Al-Huda and Deen ul-Haqq.
 - a. Because for Muhammad (SAWS) the bayinaat and the kitaab are one in the same - the Qur'an.
 - b. Mizaan then corresponds to Deen ul-Haqq.
 3. Ayat #9 of Surat as-Saff is repeated two other times (for a total of three) with almost no change in the wording in the Qur'an:
 - a. Surat at-Taubah, ayat #33.
 - b. Surat al-Fatah, ayat #28.
 - c. Surat as-Saff, ayat #9.

4. Note: these ayaat point to the opposition by the mushrikeen.
 - a. Mushrikeen are not only the idolators.
 - b. The biggest shirk of today is the concept of human sovereignty.
 - i. The same claim that pharoah made is no claimed by humans today.
 - ii. Example - suppose if there are tons of some wretched and foul thing on the head of a single person. If you then distribute 1 ounce to the heads of every person, you still have a wretched and foul thing. It doesn't change the nature of that wretched and foul thing.
 - iii. The sovereignty that used to be claimed by pharoah and Nimrud is now claimed by the people.
 - iv. No essential difference, only the form has changed.
 - v. Editor's note: from the point of view that the one who is doing wrong does not want to be singled out and chastised, he wishes to distribute his wickedness across a larger segment of the population. In this way, he deflects attention away from himself and in fact validates the sin/error. (recall notes on why the hypocrites encourage others to be miserly).
- iii. This goal is now inherited by every Muslim. Establishing the just social order of Deen ul-Haq is the paramount goal for every Muslim.
 1. Spending to establish the Deen of Allah is Infaaq fee sabilillah.
 2. Struggling to establish the Deen of Allah is Jihaad fee sabilillah.
 3. Fighting to establish the Deen of Allah is Qitaal fee sabilillah.
- iv. Without this goal in mind, Islaam becomes a ritual and dogma and nothing else.
- b. Methodology is confrontation. Confrontation with those forces that oppose justice.
 - i. Means of Confrontation.
 1. Ideological confrontation: First fight with arguments.
 - a. 12 years in Mecca - jihad bil Qur'an.

- b. In Surat al-Furqan, Allah (SWT) tells Muhammad (SAWS) to continue making jihaad with the Qur'an.
 - c. Qur'an is the magnet which attracts the good-hearted, pure natured people.
 - d. Then Muhammad organized the believers into Hizbullah.
 - 2. Physical confrontation: If it becomes necessary, armed confrontation is used to overcome the unbelievers.
 - a. In Medina, the confrontation became armed/physical.
 - ii. Surat al-Jumu'ah (the pair surah of Surat as-Saff) further explains the prophetic methodology of establish justice, with specific reference to Muhammad (SAWS) and his companions (RAA).
- v. "...so that Allah may test to see who will help, unseen, Allah and His messenger. And Allah is All-Powerful, All-Mighty."
 - 1. Allah (SWT) sends iron to test who will struggle and sacrifice to establish the Deen of Allah (SWT).
 - a. The concept and imagery used here is very similar to that in which Surat as-Saff ends - 'man ansaree illa Allah?'
 - i. Movement is to restore to Allah (SWT) the right to rule this world - to restore sovereignty to Allah (SWT).
 - b. "unseen":
 - i. Although they don't see Allah (SWT), they are so firm in their faith that they are willing to sacrifice their lives for Him.
 - ii. For Muhammad (SAWS), he is unseen to us today.
 - 1. But even for the sahaba, they saw Muhammad ibn 'Abdullah.
 - a. They didn't see the revelation being sent to him.
 - b. They never saw the angel Jibra'eel coming to him.
 - c. Muhammad's (SAWS) claim of being a messenger of Allah was accepted on the basis of Imaan.
 - d. The companions could only see Muhammad ibn 'Abdullah.
 - 2. Sometimes we may find ourselves wondering how wonderful it would have been to have been among the companions of Muhammad (SAWS).
 - a. May feel a sense of deprivation.
 - b. But according to hadeeth in mishkaat, the Prophet asked his companions "Which of the creations, in your opinion, has the most beautiful Imaan?" The first answer was the malaika - because their Imaan is most

certain. To which the Prophet replied 'How can they not have Imaan when they are with their Lord.' Then 'the prophets' were offered as a second attempt. The Prophet responded 'How can they not have Imaan when they receive the revelation directly!'. Then a third attempt was offered 'then we?' (meaning the companions). The prophet then replied 'How can you not have Imaan when I am with you?' Then the Prophet (SAWS) gave the answer: 'The most beautiful Imaan, in my opinion, will be of those brothers who will come after me, and they will find only the pages/book of Allah and they have belief on that Book.'

- c. Therefore, don't feel deprived.
- d. But make a distinction, the 'highest' imaan belongs to the companions. The most 'beautiful' imaan belongs to those who come after the Prophet (SAWS).

c. Allah is All-Powerful, All-Mighty.

- i. He doesn't need us to establish His Deen.
- ii. Allah (SWT) could easily establish His Deen instantly, but He wants to test those who claim to believe to see if they are truly willing to sacrifice everything for Him in fighting those who obstruct the establishment of the Deen of Allah.
- iii. Editor's note: the infaaq and qitaal fee sabilillah are ways to gauge the extent of one's Imaan - in the sense that if one's primary motivation/love is Allah (SWT), then he/she will sacrifice everything including their own lives for His cause.
- iv. Recall, 'Abdullah ibn Ubay prayed in the front row and was known to announce that the Prophet (SAWS) was about to speak. There must be some way to distinguish between him and the true believers.
- v. Recall Surat al-'Ankaboot - so that Allah may know who are the true believers and who are the munafiqeen.
- vi. You can measure your depth of commitment and devotion for Allah (SWT) by the intensity and amount of time, energy, wealth, children, etc. that you spent in the cause of Allah.
 - 1. Then if you say that you love Allah, and your behavior bears witness to this, then you are correct.
- 2. Editor's note: (not exactly sure what I'm trying to say here, or even if it is valid). This world is designed as a test for the believers. Therefore, for the conditions of the test to remain valid, it must be that Truth is always being challenged. This challenge must, therefore, always be present.
 - a. This may help explain why in Surat al-'Asr, Allah (SWT) asserts so powerfully that mankind is in a state of loss - i.e. because the

conditions of the test must be such that man is forced to overcome the test in order to achieve success.

- b. Also, this helps explain the mistake of Adam (AS) - only upon tasting the fruit did the life of trial and hardship begin for Adam (AS).

7. Section VII: Ayaat 26-29.

- a. Review: to see the flow and the context in which these next few ayaat are placed.

- i. Ayaat 1-6: the most profound ayaat of the Qur'an regarding the discussion on the person and attributes of Allah (SWT) at the highest philosophical level.
 - ii. Ayaat 7-11: very profound ayaat regarding the practical aspects of Deen.

- 1. Ayat #7:

- a. Two commands:

- i. Belief in Allah (SWT) and His messenger(s).
 - ii. Spend from whatever Allah (SWT) has given you in His cause.

- b. If a believer fulfills these two commands, Allah (SWT) promises salvation.

- 2. For each command, there are two ayaat.

- a. Belief in Allah:

- i. Ayat #8: Allah (SWT) is chastising the believers - why don't you have real belief in Allah when He has sent to you His messenger and He has already extracted the covenant with you?

- ii. Ayat #9: If you feel that something is wanted in your Imaan, don't be disappointed, Allah (SWT) has given you the source from which to get your Imaan - the Qur'an. If you ponder deeply over it, Allah (SWT) will increase your Imaan.

- b. Infaaq fee sabilillah:

- i. Ayat #10: Here again, Allah (SWT) chastises the believers asking them why they hold back in spending for His cause.

- 1. Whoever spends when Islaam is weak will have more reward than those who spend when Islam is strong.

- ii. Ayat #11: Practical call for those who are willing to spend for the cause of Allah.

- iii. Ayaat 12-15: separation of the real believers from the munafiqeen.

- 1. Ayat #12: real believers have light from their Imaan and their good deeds to guide them in the Hereafter.

- 2. Ayat #13: the munafiqoon will be separated from the real believers.

- 3. Ayat #14: explanation for the process of degeneration from Imaan to nifaaq/kufr.

- a. Put yourself into temptation (over indulged in worldly affairs).

- b. Remained in suspense - hesitated.

- c. Then doubts invaded your Imaan.

- d. Then you satisfied yourself with wishful thinking - deceived by the great deceiver (shaitan).

- 4. Ayat #15: fate of the kufaar (including the now-exposed munafiqeen) on the Day of Judgement.

- iv. Ayaat 16-19: Qur'anic process for developing and strengthening Imaan (spiritual development).
 1. Ayat #16: whoever awakes from his slumber (intoxication with worldly luxuries, comfort, honor, power, wealth, etc) is very lucky. But must hold fast to this realization and don't let this moment pass. Don't let yourself be deceived by shaitan who will try to convince you to delay your work until after you take care of your worldly needs (job, children, etc.).
 2. Ayat #17: If you find that your heart is barren of Imaan, don't despair, know that Allah (SWT) revives the dead earth into living earth - so He can revive your Imaan and enable it to flourish in your heart.
 3. Ayat #18: To prepare your heart for sowing the seeds of Imaan, must purify your heart from pollution. Most powerful pollutant is love of this world. Therefore, spend in the cause of Allah to free yourself from the love of this world.
 4. Ayat #19: Those who purify themselves, they will now be able to develop their Imaan (and progress in their spiritual development) and attain the level of shuhada' and/or siddiqoon - and they shall have their reward and light. But those who reject our ayaat, they are the people of the fire.
- v. Ayaat 20-24: Believer's perspective on this worldly life.
 1. Ayat #20:
 - a. Identifies 5 stages of human life.
 - b. Simile of the life of this world - life cycle of human is compared to the life cycle of plant life.
 - c. In the Hereafter, one of two ends.
 - i. If you choose this life, you have chosen nothing more than a deception, a mirage ('goods and chattels of deception'). Will end in punishment in the Hereafter. Have wasted all your energies on deception and have nothing in the Akheera.
 - ii. If you choose the Hereafter, then you will sow the seeds in this life and reap the harvest in the Hereafter.
 2. Ayat #21: Then hasten to compete with each other in seeking forgiveness from your Lord and in seeking Jennah - this is for the real believers.
 3. Ayat #22: As for the difficulties, pain, loss in this world, have no concern about them. Whatever comes to you has already been ordained by Allah (SWT).
 4. Ayat #23: Don't grieve overly over any calamity and don't be boastful over the favors bestowed on you.
 - a. Both conditions are tests.
 - i. Give something to see if you show gratitude.
 - ii. Take things away to see if you show patience and don't complain against Allah (SWT).
 5. Ayat #24: Some people will always try to hoard their wealth - because that is the source of their pride (because they seek this life). They will also advise others to do the same (must save for the future, must look after the future of your children, etc) - to cover their own diseased hearts.
 - a. If you take this attitude, know that Allah (SWT) does not need anything and He is self-praised (doesn't need any praise).
- vi. Ayat #25: Explanation for the infaaq and qitaal fee sabilillah. For what purpose does Allah (SWT) call us to infaaq and qitaal?

1. Allah (SWT) identifies the tools:
 - a. Bayinaat - clear signs and miracles
 - b. Kitaab - laws
 - c. Mizaan - balance of rights and obligations
 - i. Rights and duties of women and men
 - ii. Rights and duties of parents and children
 - iii. Rights and duties of neighbors
 - iv. Rights and duties of employers and employees
 - v. Rights and duties of rulers and citizens
 - vi. Etc.
 2. The purpose: that mankind may establish justice.
 - a. But vested interests will oppose a call towards justice. Because they benefit by the system that enables them to exploit others.
 - i. Feudal landlords will try to perpetuate a feudal society - Lives off of the blood and sweat of the laborers who till and harvest the land.
 - ii. Capitalists will never allow change to capitalist system.
 - iii. Monarch will never allow change to monarchy.
 3. Methodology for establishing justice
 - a. Must overcome vested interests who want to obstruct the Deen of Allah (SWT).
 - b. Use confrontation - first ideological, but it may also involve armed conflict - as directly signaled by the military symbolism of iron.
 4. Why is this Allah's methodology?
 - a. Allah (SWT) wants to see who are His faithful servants who are willing to sacrifice their lives to establish the just social order of Allah (SWT).
 - b. Allah is all-powerful, all-mighty.
 - i. Allah (SWT) doesn't need us to establish His Deen.
 - ii. Allah (SWT) could easily establish His Deen instantly, but He wants to test those who claim to believe to see if they are truly willing to sacrifice everything for Him in fighting those who obstruct the establishment of the Deen of Allah.
- b. Background to this final section:
- i. Though this is the shortest of the sections and final section, it is very important.
 - ii. In this section, Allah (SWT) identifies and rejects the second extreme of man's folly:
 1. One extreme is that this world becomes one's goal
 - a. Priorities are this world - luxuries, wealth, property, honor, fame, power, etc.
 - b. People work very hard in pursuit of these goals. i.e. - Butto worked very hard to attain control over the the Pakistani government.
 - i. Made 6 speeches a day.
 - ii. Gathered people in the remote corners of Pakistan.
 - c. In ayaat 20-24, Allah (SWT) rejects this extreme.
 2. Second extreme is that you leave this world (rahbaniyah).
 - a. For example monasteries, where participants abstain from everything in this world (no marriage, long periods of hunger, very

difficult physical circumstances, very difficult and intense spiritual exercises).

- i. Christian monasticism
 - ii. Buddhist monastaries
 - iii. Moonies
 - iv. Etc
 - b. Among the messengers, this disease is most prominent among the followers of 'Esau (AS).
 - c. The main theme of this section (ayaat 26-29) is the rejection of this second extreme.
3. Editor's note: These two extremes are the roots of secularism.
 - a. In secularism, both of these two extremes may thrive. In fact, the existence of both may cause people to gravitate towards one of the extremes as a reaction against the other.
 - i. Athiesm - complete materialism.
 - ii. Religious fanaticism - blind rejection of world, particularly Christian fundamentalism.
 - b. Civilization is left to the exclusive domain of materialism.
 - c. Spirituality is left to exclusively a private domain that has minimal or no place in public life.
- iii. Islaam is the middle way (sawa'a sabeel {middle road}; siradt al-mustaqeem {straight path}); Also note, the Muslim ummah is the 'middle ummah' (ummat ul-wasadta).
 1. Islam rejects enslavement to anything other than Allah.
 - a. Prophet cursed the 'abd ud-durham and 'abd ud-dinaar.
 - b. Islaam wants that your ego dominates over your baser self.
 2. Similarly, Islaam rejects the monastic obsession
 - a. Prophet (SAWS) said that your bodies have rights over you, your wife has rights over you, etc.
 - b. Islaam does not want that your body is neglected or destroyed or rejected.
 3. In Islaam, must go before Allah (SWT) as a whole being - both spirit and body.
 - a. Self-annihilation is very different from self-control.
 - b. Must have the courage to face this world with self-control and pure soul.
 - c. Don't go before your Lord as a split personality - which each of the extremes calls for.
- iv. Editor's note: Allah (SWT) addresses the extreme of indulging in this world first. Then Allah (SWT) presents the goal of believers in this life - to struggle for His cause. Then Allah (SWT) addresses the other extreme - that of monasticism.
 1. Interesting the sequence - Islamic balance is presented directly in between the rejection of these two extemes.
 2. Also, ayat #25 naturally addresses both of these extremes.
 - a. Goal of sending messengers: Establishing Justice:
 - i. Establishing justice implies that you must restore balance to society - which restrains/controls the baser instincts of man.
 - ii. Similarly, establishing justice implies that you cannot just run away from the problems of this world. Instead, the

- believer must have the courage to challenge injustice whenever and wherever he/she sees it.
- b. Tools Allah to accomplish this goal:
 - i. Bayinaat - connotes spiritual consciousness?
 - ii. Kitaab - connotes laws through which civilization is governed.
 - 1. Note: In Muhammad (SAWS), the Qur'an embodies both aspects (bayyinaat and kitaab).
 - iii. Mizaan - may also imply the correct balance between the two extremes of worldly indulgence and monastic isolation.
 - iv. Iron
 - 1. First imagery associated with iron is war imagery - to symbolize confrontation with the forces that resist the establishment of Allah's Deen. Here connotation suggests that the believers are called to sacrifice even their worldly lives for the sake of establishing Allah's just social order.
 - 2. Second imagery associated with iron is that of benefit to mankind. Here, the connotation suggests that the believers do not deny the world and live in monastic seclusion from civilization.
 - c. Wisdom behind Allah's sunnah: Test the believers. This test has two aspects:
 - i. Who will help Him:
 - 1. Called to face the injustices of this world and engage society for positive change - rejection of monasticism.
 - ii. Unseen:
 - 1. Rejection of the materialism - intention for struggling in the way of Allah (SWT) must be in seeking His pleasure. Must have Imaan in the unseen (Imaan billah, Imaan bir-Risalah, Imaan bil-Akheera).
 - c. Ayat #26: "And We sent Nuh and Ibraheem, and established in their line prophethood and revelation; and some of them were on the right guidance, but many of them became rebellious transgressors."
 - i. Main reference in this section is to 'Esau (AS). But here, mention is made of Nuh and Ibraheem.
 - ii. Appointed revelation and Prophethood to the progeny of Nuh and Ibraheem.
 - 1. After Nuh, prophets only came from the progeny of Nuh.
 - 2. After Ibraheem, prophets only came from the progeny of Ibraheem.
 - a. Ibraheem lived about 4,000 to 4,500 years ago.
 - b. Since then, no prophet has come to any part of the world who was not from among the progeny of Ibraheem.
 - i. One line - Ishaak (AS) & Ya'coob (AS) and prophets of Bani Isra'eel - ending in 'Esau (AS).
 - 1. From the progeny of Sarah.
 - ii. Second line - Madyan
 - 1. From the 3rd wife of Ibraheem (Batura)

2. Shu'aib (AS) came from this line.
- iii. Third line - Isma'eel (AS) and Muhammad (SAWS)
 1. From the progeny of Hajar.
- iv. Any other prophet, in any other part of the world, must have been from the progeny of Ibraheem.
 1. It is possible that some branch from among the progeny of Ibraheem migrated to distant parts of the world.
 - a. Possible that the progeny of Ishaaq (AS) through his elder son 'Esau may have come prophets to other parts of the world, including India.
 - b. Second possibility is that from among the 10 lost tribes of Isra'eel, some of the descendants were scattered around the world, including India.
 - c. The time (3,000 years ago) when the Aryans came to India coincides with the exodus of the Bani Isra'eel from Egypt.
- v. Example - some evidence that some prophets were sent.
 1. One big scholar in India, Singilani (???), is convinced that Buddha was a prophet.
 - a. The scholar believes that Buddha's name is dhul qifl in the Qur'an.(that person who belongs to xxx ???).
 - b. Name appears in the Qur'an twice, but no detail as to which line of the progeny from where he came, or what happened to his people.
 2. Ahmad Sirhindi saws that he saw that there are many prophets burined in the east Punjab area (through his kashf).
 3. Other evidences:
 - a. "Brahman" is very close to the Ibraheem.
 - i. Just as the Christians raised 'Esau (AS) to status of divinity, perhaps the Indians similarly raised Ibraheem to the level of divinity.
 - b. In Egypt, people used to worship the cow - same is true among the Hindus.
 - c. Yellow color (safraa) is sacred in both ancient Egypt and Hindu culture.
 - d. Musa (AS) burned the calf idol and scattered the ashes into the sea (or river???). Hindus burn the dead and scatter their ashes in the river.
 4. Well-known scholar of India, Shams Naveed Usmani, references the work of a French scholar (A.J. Dubois) who lived in India for 40 years and

then wrote a book ("The Hindu Manners and Customs and Ceremonies) documenting Hindu mannerisms.

- a. Dubois concludes that Manu in Hindu texts is actually Maha Nu, which is a reference to Nuh (AS).
 - b. Scriptures mention glad tidings about Muhammad (SAWS) - word there was Ahmad (as with Bible), which was then transformed into Amet
 - i. i.e. "Amet ab" is the "light of amet"
5. Though these are just opinions, we know from the Qur'an that every people received messengers.
- iii. Among the progeny, some are rightly guided, but many of them are transgressors.
1. Turned away from the covenants that they made.
- d. Ayat #27: "Then We followed them up with Our messengers, and We sent after them 'Esau, the son of Mariam, and bestowed on him the Gospel. And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them. We commanded only the seeking for the good pleasure of Allah, but that they did not do as they should have done. Yet We bestowed on those among them who believed their due reward, but many of them are rebellious transgressors."
- i. Continuous chain of Prophets to Bani Isra'eel for 1,400 years (recall hadeeth that 'the affairs of Bani Isra'eel were in the hands of a prophet. Whenever a prophet died, another prophet would replace him.').
 - ii. 'Esau (AS) was sent with the Injeel.
 1. Injeel in Hebrew language means to bashara - good tidings.
 - a. Saw in Surat as-Saff that the main purpose of 'Esau (AS) was to give the good tidings of Muhammad (SAWS).
 - b. Also, read gospel of Barnabas.
 2. Followers of 'Esau (AS) had great compassion and mercy, but went to extremes with the monastic lifestyle.
 - a. Theory of dialectical materialism - for every thesis, there is an anti-thesis, and then a synthesis.
 - i. Note: This does happen in the world of matter.
 1. This does not happen in the Deen - the Deen was the same from Adam (AS) to Muhammad (SAWS).
 2. This phenomenon is also applicable, to some extent, in the behavior of people.
 3. If society has some extreme, then those people who revolt will go to the opposite extreme.
 - a. Man has a tendency, as does human society, to go from one extreme to another.
 - b. Only Allah (SWT) can give us the balanced, middle way ~ Siradt al-Mustaqeem.
 - i. When you deviate from Allah 's guidance, then you are left with these natural phenomena of

action/reaction; thesis/anti-thesis;
synthesis and then resynthesis, etc.

4. Examples:
 - a. Extreme reaction to capitalism was communism - no personal ownership even of the articles of youth (bicycle, home, etc.)
 - ii. The religious leaders ('ulema) of the Jews took this worldly life as their goal.
 1. Made their religion their profession.
 - a. Traded their religion
 - b. Amassed great wealth through their religious authority.
 2. So the followers of 'Esau (AS) rejected this worldly life.
 - a. As a reaction to the religious leaders of the Jews, the followers of 'Esau renounced this world of matter, and world of pleasures.
 - b. Became ascetic.
 - c. Then went to extremes and became monastic.
 - i. At this point, they went against the nature with which Allah (SWT) made them.
 - b. Additionally, the Christians misunderstood the lives of the prophets 'Esau and Yahya (AS).
 - i. For the Christians, the biggest ideals are two personalities:
 1. 'Esau (AS)
 2. John the Baptist (AS)
 - ii. Neither of these two prophets (AS) were married, and both lived ascetic lives.
 - c. Therefore, an apology can be made for the Christians who committed the mistake of monasticism - they were reacting to the perversion of the Jews and they misunderstood the examples of the prophets ('Esau and Yahya ~ AS).
 - i. They invented monasticism themselves (bid'ah).
 - ii. Muhammad (SAWS) clarified this:
 1. Hadeeth: 'there is no monasticism in Islaam.'
 2. Hadeeth: 'the monasticism of this Deen is jihaad.'
 - a. When going for jihaad (qitaal) fee sabilillah, you undergo pains, give up the comforts of your home (bed, etc.).
 - b. Haram in Islaam to live life of monasticism.
 3. 'Abdullah ibn 'Amr ibn 'Aas (son of 'Amr ibn 'Aas).
 - a. The father, 'Amr ibn 'Aas, was one of the biggest statesmen of Arabia.
 - i. Conquerer of Egypt
 - ii. Before accepting Islaam, he was sent as ambassador to Najashi to convince the Najashi to return the

Muslim mahirs who fled to Habasha from the Qur'aish.

- b. But 'Abdullah ibn 'Amr was the reverse of his father.
 - i. He was constantly praying to Allah (SWT), fasting daily, etc.
 - ii. When the Prophet (SAWS) heard this, he summoned 'Abdullah and said to him 'Oh 'Abdullah have I not been informed that you are praying all night and you fast every day?' 'Abdullah replied 'Yes'. To which the Prophet (SAWS) replied: "Don't do it. Truly your body has rights upon you, your wife has rights upon you, your friends that visit you have rights upon you."
- 4. Hadeeth: Anas ibn Malik reports that three companions came to the houses of the wives of the Prophet (SAWS) and they inquired about the how the Prophet (SAWS) worships - how much the Prophet (SAWS) prays at night, how many times he fasts each month, etc. When it was told to them, they thought it was not much (they expected that as a prophet, he would not sleep at all and would spend the entire night in worship). So they thought 'but we have no ratio of proportion with Muhammad (SAWS), he is nabiyy, ma'sool, infallible, and even if he has any possible mistake or shortcoming, Allah has already pardoned him.' So they thought that this was perhaps sufficient for Muhammad (SAWS) but not for themselves. So one of them said, 'I will keep praying the whole night.' Another said, 'I will fast every day.' Then the third said, 'I will never marry.' When the news reached Muhammad (SAWS), the prophet went to them and said: "Are you the people who said so and so? Hear it from me. I have the greatest regard for Allah, more than any one of you. And my heart is the most fearful of Allah, more than any one of you. But my practice is that I fast also, and I don't fast. I pray during the night, and I sleep also. And I have married women. Whoever deviates from my sunnah, he is not from me."
 - a. Bukhari and Muslim report this as authentic hadeeth.
 - b. Very categorical statement rejecting monasticism.

- c. Allah (SWT) has created man and women and put these instincts in us. Allah (SWT) doesn't want that you kill your instincts. You should satisfy these instincts through halaal means.
 - i. If you obstruct the flow of water, it will find another route. Water has to find it's way.
 - ii. If you don't satisfy your urges through permissible means, some wrong means will be adopted.
 - iii. This is what happened with Christian monasticism.
 - iv. Thought the priests appear to be unmarried, they are finding perverted ways to satisfy their sexual urges.
 - v. Professor Abdul Qadir (History professor) in Lahore used to say, though Queen Elizabeth never married, she used to marry every night.
- iii. Note: In 3 places in the Qur'an, Allah (SWT) warns us against over zealousness - to the point of exceeding the limits, and going into the minor details.
 - 1. If you can avoid the big sins, then Allah (SWT) will forgive the smaller sins.
 - 2. Big sins:
 - a. Shirk
 - b. Qatl
 - c. Zina
 - d. Riba
 - e. Theft
 - 3. Surat an-Nisa'a, ayat #31: 'If you avoid the most heinous of things which you are forbidden to do, We shall remit your evil deeds and admit you to a gate of great honor.'
 - 4. Surat ash-Shura, ayat #xx:
 - 5. Surat an-Najm, ayat #xx:
- iv. Even 'Esau (AS) is reported to have said: 'You are trying to stay away from the mosquitoes, but you are swallowing full camels.'
 - 1. This is the condition of Muslims today - we take riba, but concern ourselves with minor issues such as how many rak'at in the taraweeh prayer (8 or 20 rak'at).
 - 2. This happens to those who go to very minute details in one aspect.
 - 3. We must have a wholesome view, with a wide perspective, keeping in view all of the duties and

obligations Allah (SWT) has put upon us, and trying to do the best you can in all of those things.

4. One sided-ness/unbalanced-ness takes you either to one of three extremes:
 - a. Attitude of caring for the mosquitoes and ignoring the camels ([Editor's note: label this false piety](#)).
 - b. Become slaves to this world.
 - c. Invent monastic lifestyle.
3. Two ways to translate:
 - a. First interpretation: "... But as for monasticism which they invented for themselves, We did not ordain it for them. We only ordained that they should seek the pleasure of Allah, but that they did not observe as they should have observed."
 - i. only made it mandatory upon them to seek the pleasure of Allah.
 - b. Second interpretation: "...But as for the monasticism which they invented for themselves, We did not ordain it for them, but they sought it only to seek the pleasure of Allah, but they did not observe it with the right observance."
 - i. The Christians were sincere in their intentions but made a mistake. Wanted to be pure and keep away from worldly life. Out of excessive fear for Allah (SWT), they went astray – but the motive was not wrong.
 1. Note: root for rahib is fear. "Raahib" is an extremely fearful person.
 - ii. Like Surat al-Fatiha, where the Christians are identified (by the Prophet in a hadeeth) as prototypical of those who are "dhaaleen" – those who have gone astray.
 - iii. They made a double sin:
 1. First they invented monasticism
 2. Then they violated it.
 - iv. Better to go the right way from the beginning.
 - v. Hadeeth of the Prophet: "Don't be overly harsh with your bodies and yourselves, or Allah will also be harsh with you. There were people before you who became overly harsh with their bodies and their own selves, so Allah also became harsh with them, because they didn't keep their promises."
 1. Reported by Anas in Abu Da'ud
 2. If you make a decision by yourself, and then you don't hold to your own promise, then you are incurring a double punishment.
 3. Can see this manifested in monasteries.
 - vi. Rule – when you start nafl/voluntary salat, then it becomes wajib.
 1. If you put some restrictions on yourself, then you have to observe them.
 4. Recall the context:

- a. One on the one extreme, don't become like the Jews whose hearts were hardened by the love for this world (ayat #16).
 - i. Slaves of money, greed.
 - b. On the other hand, don't become like the Christians who were misguided in their devotion and went astray.
 - i. Made bid'ah and invented monasticism.
- e. Ayat #28: "Oh you who believe, always be mindful of Allah and believe in His messenger. He will give you a double portion of His mercy, and He will give you a light by which you will walk, and He will forgive you, for Allah is Oft-Forgiving, Most Merciful."
 - i. This ayat summarizes the whole surah.
 - ii. Have taqwa of Allah (SWT)
 - iii. Believe in the Messenger.
 - 1. Why is emphasis placed on Imaan in the Rasool?
 - a. Because the practical shape of the Deen is based on the sunnah of the Messenger.
 - b. Example: Qur'an says 'Establish Salat'.
 - i. How do you establish the salat.
 - ii. Where in the Qur'an does it say pray 5 times a day.
 - iii. Where does it mention that you must pray 2 rak'at for fajr, 4 for 'Asr, Dhuhur, & 'Isha, 3 for Maghreb?
 - iv. Without the sunnah, could not have any common form for making salat.
 - v. Now, have over 1 billion Muslims who have the same form of salat. Despite minor methabi differences, the congregation is whole.
 - c. The entire life and social pattern for Muslims is based on the example of Muhammad (SAWS).
 - i. Qur'an – Surat al-Ahzab, ayat #25: in the messenger of Allah is an excellent example.
 - ii. Recall Hadeeth mentioned earlier where the Prophet said: "I have the greatest regard for Allah, more than any one of you. And my heart is the most fearful of Allah, more than any one of you. But my practice is that I fast also, and I don't fast. I pray during the night, and I sleep also. And I have married women. Whoever deviates from my sunnah, he is not from me."
 - 2. The most important subject, however, relates to the establishment of justice.
 - a. Recall Ayat #25 – the purpose of sending the messengers is to establish justice.
 - i. Recall, when applied to Muhammad (SAWS) personally, the ayat is equivalent to ayat #9 ("He is the one Who sent The Guidance and The Deen of Truth so that it may dominate over all aspects of Life (Deen)...")
 - b. But how to establish the Deen of Allah (SWT)? No where in the Qur'an does it discuss the methodology of Muhammad (SAWS).
 - i. Get the methodology from the sunnah of Muhammad (SAWS).

- ii. Therefore, must believe in the messenger to understand the methodology for establishing the Deen of Allah.
- iii. Recall testimonies of H.G. Wells and Michael Hart.
- iv. Another testimony from a Hindu of India. Elmond Roy was a very big revolutionary. The early revolutionaries of Bengal in the early part of the 20th century were Hindu. Roy then became an important international Marxist. He gave a lecture in Lahore in 1920 entitled “Historical Role of Islaam”. In that book he says that Muhammad brought about the most profound revolution in human history.
- v. Irony of fate, that there are so many revivalist Islamic movements, but they are not achieving success.
 - 1. Very sincere and are laying down their lives for this.
 - 2. But why has their been such little success?
 - 3. Because we are borrowing the methodologies from outside Muslim sources – from communists, from western groups, etc.
 - 4. We are not following the methodology which Muhammad (SAWS) used to establish the Deen of Allah (SWT).
- vi. Need to understand the philosophy of the methodology.
 - 1. Two different subjects:
 - a. Masters of History – records facts.
 - b. Masters of the Philosophy of History – investigates the underlying causes.
- c. Should have the firm belief that this is where you will derive the methodology – “aminuu bi rasoolihi”
 - i. In the context of the main thrust of this surah, must first resolve to live for the cause of establishing the just social order of Islaam.
 - ii. Then need to focus attention on the seerah of Muhammad (SAWS) to derive the methodology of establishing the seerah.
 - 1. If you are told where an oil field has been discovered, then you will spend hundreds of millions or even billions of dollars to extract this oil.
 - 2. Similarly, in the seerah of Muhammad (SAWS) lies the methodology for establishing the Deen of Allah (SWT). We need to invest time, intelligence, and other resources into extracting this wealth from his sunnah.
 - a. How is it possible that Allah (SWT) makes it imperative upon us to make His Deen supreme, but He doesn’t give us the methodology.
 - b. Surat al-Ahzab, ayat #25: “Indeed in the messenger of Allah is an excellent example

for any whose hope is in Allah and The Day of Judgment and who remembers Allah much.”

- i. Only those who believe in Allah, and the Final Day, and who remember Allah much, only those will be able to benefit from the messenger of Allah.
 3. Essentially, Deen is love of Allah (SWT). Practically, Deen is the following of the sunnah of Muhammad (SAWS).
- iv. To those who have taqwa of Allah and believe in His messenger, Allah (SWT) will give a double portion of His Mercy, and light to walk and forgiveness...”
 1. Light on the Day of Judgment – to guide you on that day.
 2. But also need a light to walk on this earth. In the context of this surah, the light will lead you to the methodology of establishing the Deen of Allah (SWT).
 3. If you take the right direction, Allah (SWT) will show you mercy and forgive your sins.
 - a. If you make a mistake, trip, it’s okay as long as you are in the right direction.
 - b. But who ever takes the wrong direction, he is doomed. Every moment, you are going away from Allah.
- f. Ayat #29: Two schools of thought in the interpretation of this ayat:
 - i. First opinion:
 1. “La” is equivalent to “Kay” and can be omitted (i.e. “Lialla” or “LiKay”).
 2. This opinion is held by most of the mufasireen.
 3. In this case, the ayat is translated as:
 - a. “So that the people of the Scripture may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.”
 - b. The reference to the Bounty of Allah then implies:
 - i. Allah (SWT) gives to whom ever He wishes.
 - ii. Can give it and if He feels that a person (or people) are no longer deserving of it, then He can take it back and give it to someone else (or to another people).
 - iii. You may be angry, jealous, whatever you like, but it is Allah’s decision.
 - iv. The people of the Book should know that they have no influence over to whom Allah (SWT) gives His bounty.
 - ii. Second opinion:
 1. Sheik Sheik Shah Abdul Qadir (biggest translator of the Qur’an into Urdu and the son of Sheik Shah Waliullah Delwi) argues instead that it is “Lialla”. Allah has used this term deliberately, and in distinction to “Likay”.
 2. Israr Ahmad agrees with this opinion and even came to this conclusion independently of Sheik Shah Abdul Qadir.
 3. In this case the ayat is translated as:

- a. “So that the people of the Scripture should not feel deprived that they have no access to the bounty of Allah, and that (His) Grace is (entirely) in His hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.”
- b. The fadl of Allah is still open to them. All they have to do is accept Muhammad (SAWS).
 - i. In Surat Bani Isra’eel, Allah (SWT) tells the Bani Isra’eel that Allah is still ready to have mercy on them.
 - ii. All they have to do is embrace/return to Islaam.
 - iii. They should not feel despair that they are no longer eligible for the bounty and blessings of Allah.
- c. The word “yaqdiroon” is used in two other places in the Qur’an:
 - i. Surat Ibraheem, ayat #18: “The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far away.”
 1. The hypocrites, kufaar, or those who don’t have real Imaan, will think that any good deeds that they have done will benefit them. But they have nothing.
 2. No reward will come from it.
 - ii. Surat al-Baqara, ayat #264: “O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.”
 1. Will not benefit from their charity because they did not have real sincerity and real belief in Allah (SWT).
- d. Editor’s note: Not sure why Israr Ahmad mentions the use of the word “yaqdiroon” to substantiate this second opinion.